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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

'Evil is
Good in another way, we are not skilled in.
——' the shadow which creation casts,
'From God's own light.'—*Festus.*

Among the many words which men use oftener now-a-days than in olden time, is the word 'faith.' We hear of intellectual and moral faith, of faith in heaven and in humanity, until it would seem as if the reiteration might banish all faltering from our lives, as it has already banished all ideas from our heads. It is worth while to ask ourselves, whether the feeling in our heart bears any semblance to the word upon our tongue. Let us look calmly at this faith in God, about which we have so much to say, and see if it be good for any practical purpose. To have faith in God it is not necessary to believe that a direct providence interposes in behalf of each suffering individual. I say this, because however dear this thought may be to me, or some other, there are those, who think it conflicts with the majesty of the Divinity, and that faith which is needed by every man should be rooted in somewhat which every man can accept. To have faith in God it is necessary but to admit the fact of his existence. Evil is negative, it has no infinity but stretches itself out as background upon which we may group the attributes of Absolute Good. It is barren, and can have no agency in forming or preserving a world—only so far as spirit removes itself from God of its own free-will, has evil power over it. If we believe then that there is a Being whose goodness knows no limit nor change, who created the first man, and gave him his home, and still holds all men in his hand, must we not also believe that he gave him life, under certain conditions, which faithfully fulfilled, must ensure its value and its happiness? If the world drew its first breath at the bidding of Infinite benevolence, a consistent benevolence must wait upon its daily respiration, for the Infinite knows neither increase nor diminution. We must believe then, that under the operation of general laws merely, every physicial or spiritual discipline tends to some desired end, that although each man may not be the object of God's especial care,—it comes not into the scheme of things and cannot result from any imperfection in it, that unnecessary or unavoidable ills should assail any. There seems to be peculiar propriety in looking at this matter, at a time, when, as the conservative tells us, all former authority in religion and philosophy is set aside,—when as the radical himself admits, the most momentous revolutions are occurring in both, and when, as the simplest of us can see, the unchanging principles of both are more important matters of dispute to men, than in the olden time were houses, lands or gold; when States are tottering that have hitherto, played 'catch and throw' with the world, as with a child's ball, when 'crisis' is written on the face of affairs the world over, and Death makes himself at home beside every hearth stone. No wonder, that mistaken men, predict the *end* of the world,—they find themselves, in chaos, and look for a 'new beginning'—while all that is wanted to restore the simple relations of things, is this same faith of which I have written. It is easy to argue about a matter like this, but how shall argument be made to benefit me or the world? The faithful man bows to calamity, but to acknowledge the source from which it comes, and as the cloud passes we see only the deeper serenity left by the holy shadow on his brow. The world looses its money, its friends, or its hold on the substantial honors of life, and our ears are assailed by bitter wailing—to his lot may fall the deeper curse of a 'high spirit famishing,' a life nobly led and perversely misunderstood, a great name tarnished by the common breath—a warm heart-seeking that it may love, and left to throb alone—a home bereft—a spirit convulsed by the intensity of its own action—but not a murmur ever. He walks on his way as unfalteringly, and pillows his head on God's truth as trustfully, as when the dream of life was to his young thought, but one long summer's day. Thus it is to live, to see things in their true shape, because always in the light of God's presence. How may it be attained? does it imply that the soul has never faltered, the heart's truth not for a moment been shaken. But a few days have passed, since I stood by the bedside of one, whom God's hand had touched—most lightly, as it seemed to me, since it had cut down by her side, the 'ripe full ear,' one whom the loving might have been glad to see gathered to His granary. As lightly before it had touched her, and under what she deemed the accumulation of her suffering, she allowed herself to sink. Kind friends, near relations, wealth and a long life of usefulness lay before her, but in selfish abandonment she turned away, and physical and mental energy, were lost at once—there seemed to be no future, possible, but delirium. Speak to her of God—and she doubted—of her own duty, and it was a name, since he who had first bowed her soul and still bore heavily upon it, could require of it no upright action. No. God would not ask ought of her, she had only to prostrate herself as far as possible, and when He saw fit he would lift her up. I turned from her to one, widowed suddenly, by contagious disease, and the mother of a young infant and four small children. She was too weak to work, too much of a stranger in the city to beg, and whence bread for tomorrow was to be had she knew not. Her circumstances had bewildered her mind and it was curious to see how eagerly she welcomed the coming of one who could *think* for her. She grasped eagerly the first feasible plan of action and with scarce a probability of success set herself to her task. I spoke somewhat doubtingly, I wondered that she could find the determination to rouse herself. 'Whatever came,' 'said she with some surprise,' of folded hands? 'Surely God never blessed the idle?' and in the fact that the father of her children was an 'honorable man,' she found incitement to honorable effort. There is no need to pursue her story, I would only repeat her question. 'Whatever came of folded hands?' Not faith. The strongest cannot be always free from doubt. Every great truth is come at through suspense and struggle, but it is the duty of each man to restore himself to loftiest calmness, by living that faith he would have. God never will lift him up who has wilfully cast himself down. Put out your hand for strength, as you uncover the cistern in a shower, otherwise the Divine efflux is turned aside. In proportion as you live a righteous and simple life will you have faith in righteousness and simplicity. Suppose yourself tormented by a sense of your own insufficiency—the very sunlight a shadow to your eye,—life offering no pleasure in the future, your only desire as you say to obey the last summons. There is always sufficiency without you,—there is always a broad noon, which may be carried into the hearts of others by the deepest mourner that ever trode the earth, there is duty if no pleasure for tomorrow and today, and 'as for this waiting—'whatever came of folded hands?' 'Reunion with those you have lost? No, never! This passive endurance of suffering builds up a wall of separation between you and them. They were not inactive and with them the indolent can have no fellowship. To this your daily service must entitle you,—you must stand erect and firm of yourself before you can hope to keep pace with their healthy souls. In anguish no matter how bitter man has but one question to ask, not 'why has this come?' but, 'how shall it be made a Godsend?' What harvest shall the soul garner if it cherish the bitter seed? You have no faith because the fields are not already white,—this may not be possible to you, but it is always possible to you to act as if you had it. You can watch and water and weed and God will give the increase. Mourner, who weepest in weakness, never is man less alone than in his grief; rise up and seek those who suffer like thyself—impart consolation, thou who needest it, though it be but by the pressure of thine hand, speak strong and true words, if speak thou canst, and thou wilt find in this deepest peace for thy need. What faltered on thy tongue shall possess unfalteringly thine heart.

c. w. h.

UNITARIANS, EVANGELICAL CHRISTIANS.

The following passages are taken from the first of three excellent sermons by Rev. S. G. Bulfinch of Washington, D. C., recently published in this city.

The word *Evangelical* means *Gospel.* It is needless for our present purpose to go farther into its signification. Evangelical Christians then, are Gospel Christians; Christians who reverence the Gospel; Christians in the Gospel sense of the word. We proceed to state the grounds on which we claim to be thus considered.

First, then, we claim to be evangelical Christians, because we acknowledge that creed which alone our Savior and his early disciples required. What that creed was, we may learn from the circumstances attending the baptism of the Ethiopean nobleman, as recorded in the eighth chapter of Acts. When, having been instructed by the evangelist Philip, the Ethiopean desired to receive the ordinance of baptism, —he was told, 'If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' This simple confession of faith was regarded as sufficient, and the inspired teacher administered to him the initiatory rite of the Christian church. If this creed was sufficient in the days of Philip, why is it not in ours?

John, the beloved disciple, in the fourth chapter of his first epistle, gives to his brethren directions by which to distinguish between the spirit of truth and the spirit of error. From his language we select the following expressions; 'Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.' 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' At the beginning of the next chapter are the words, 'Whosoever believeth that Jesus is the Christ, is born of God.'

When our Savior addressed to his disciples the question, 'Whom say ye that I am?' Peter answered, 'Thou art the Christ, the Son of the living God.' Was this declaration of belief considered insufficient by the Savior? Not such is the conclusion we draw from his reply. 'Blessed art thou,' he exclaimed, 'Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.'

Brethren of other denominations, our faith is the same which has thus received the sanction of evangelists and apostles, and even of our Lord himself. Does not their example authorize you to receive us to Christian fellowship? To quote but one passage more, 'This,' said our Savior, 'is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' We adduce this passage not at present, in its controversial bearing, —though as a declaration of the supremacy of the Father, it appears to us too plain to be easily misconstrued; but surely, if it be, according to the Savior's own definition, life eternal to know the Father as the only true God, and Jesus Christ as having been sent by him, Unitarians cannot be far from the kingdom of heaven.

Passing along the stream of time, from the days of our Lord and his Apostles, we find a confession of faith, simple as our own, considered as sufficient by believers in general, during the first three centuries. I refer to that venerable formula, the Apostles' creed, a work of unknown authorship, but so ancient, that Ruffinus, a writer of the fourth century, supposed it to have been the production of the Apostles themselves. It is expressed in the following words.

'I believe in God, the Father Almighty, Maker of heaven and earth; And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He went into the place of departed spirits; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic (or Universal) Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.'

This ancient Creed expresses the sentiments of Unitarians generally in the United States. A few indeed may question the doctrine of our Lord's miraculous birth, or that of the resurrection of the body; and most of us probably conceive that our Savior's coming to judge the quick and the dead, is rather to be figuratively than literally understood. But the creed in its essential portions describes our faith. It links us to the primitive evangelical church, in which it was considered sufficient. Can our brethren, some of whom still profess their faith, Sabbath after Sabbath, in the same form of words, deny to us the name and character of evangelical Christians?

We claim that character, secondly, because we hold, in common with our brethren, to the great distinguishing doctrines of the Gospel. It is not necessary here that we should prove our entire agreement with any denomination of our fellow-believers. Differences, and important differences there are, between our brethren and ourselves; but we cannot regard these differences as sufficient to exclude either party from the character of gospel Christians, while we worship the same God, and reverence the same Savior; while our trust for the future is in the same promises of mercy, while we depend on the same conditions, and look forward to the same righteous retribution, and the same glorious immortality.

We worship the same God. The object of our reverence is that great Universal Father, who reveals himself in the works of nature, who declared through Moses, 'Hear, O Israel, the Lord your God is one Lord;' he of whom Jesus Christ hath taught us, 'Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind.' We worship him, and him alone. Brethren, do you worship any other? I enter your churches. I listen to the prayers which are there offered, and seldom do I hear aught which should indicate a different belief from my own. Seldom indeed does the prayer appear to be addressed to Jesus Christ. Seldom indeed is the impression forced upon the mind that he is considered an object of worship, until his name is introduced in the form of words by which the prayer is concluded. Sometimes indeed, as in some instances in the beautiful service of the Episcopal church, the very manner in which the name of the Savior is introduced, shows that he had not been thought of previously as the being to whom the prayer was addressed. The words are such as these, 'Through Jesus Christ our Lord, to whom, with THEE and the Holy Ghost, be all honor and glory, world without end.' The word *thee*, in this sentence, marks the person to whom alone the prayer was addressed, and shows that the other two were not included in the act of worship. The devotions then, in every church, are in great part Unitarian. We account for this by believing that the undivided and unrivalled divinity of the Father is so plainly the doctrine of the Bible, that even those who reject it in theory cannot avoid admitting it in practice. But let it be accounted for as it may, the fact remains, that seldom, very seldom, in a Trinitarian church, is a prayer to the Trinity to be heard, marked as such by anything more than the concluding sentence, while there as with us, the devotions are generally offered to the one God, the Father. There are exceptions. Language is sometimes used in prayer which a conscientious Unitarian had rather perish at the stake than employ; but such instances are indeed exceptions, and excite attention, as variations from the common mode.

Again, my brethren, if you urge it against our claims to Christian fellowship, that we do not worship Christ, we may reply by asking in what sense, in what character do ye worship him? Is the object of your adoration the man Christ Jesus, who was born of Mary, who increased in wisdom and stature, who suffered hunger and thirst, was excited to grief, to holy indignation, to tears of pity and of sympathy, who died on the cross,—the only being who ever bore the name of Jesus Christ on earth? No. Ask of your learned divines and they will tell you, that when Christ is said to have increased in wisdom and stature, it was in his human nature; when he was an hungered, it was in his human nature; when he wept he was human; when he died he was human. You shrink from the thought that the immutable God could die. Every action that our Savior did on earth was done in his human nature. But the object that you worship when you think of the Savior as an object of worship at all, is the Divine nature of Jesus Christ, that portion of the Divine Being or attributes which was mysteriously united to him. How far then does our worship differ? We, like you, adore that God, who manifested himself in the man Christ Jesus. You regard the divine and human natures as constituting one being; we regard the Deity as revealing himself fully to the human being, and presenting in the latter, an image of his own moral perfections to the world. Neither of us, I trust, are guilty of worshipping the man. Both of us, I trust, worship the God alone. But having said thus much, candor requires me to add something, lest I be misunderstood. Not for the sake of conciliating my fellow-Christians, though that is my earnest desire and my present object, not for the sake of that or of aught else, can I call evil good and good evil. When, if ever it be the case, the distinction is lost sight of, and the human instead of the divine nature of Christ is made the object of worship,—when the conception before the eye of devotion ceases to be that of the eternal God, and becomes that of a suffering human being, when the MAN Jesus Christ is actually the object of prayer, then is an error committed, alike unworthy of man, and of that God, whom alone man ought to worship.

Let us view the subject of our difference from our brethren in regard to the doctrine of the Trinity in yet another light, and inquire whether we vary more widely from their belief than they do among themselves. A large number of nominal Trinitarians regard the Supreme Being as one, undivided Mind, but as sustaining three different offices, or manifesting himself in three different relations to mankind. Others, as archbishop Sherlock, and Miss Catharine Beecher, represent the three divine persons as truly and properly distinct beings, united only in character and purpose. The doctrine of the Athanasian creed differs from both of these, and as far as we can understand it, represents the Father, Son, and Holy Spirit, as each a separate and distinct intelligence, while yet all constitute but one intelligence. Again, many writers on the subject, admitting that the word *person* is not properly applied to the distinctions in the divine Being, confess themselves unable to state what those distinctions are, and censure the rashness of those who have undertaken to explain a subject above the reach of human reason. Here then are four distinct theories of the Trinity, each supported by eminent advocates claiming alike the name of Trinitarian. Surely our system differs less from the first or last of these described, than these do from either of the others. Surely there is little consistency in the advocate of either of these theories, if recognising the supporters of the others as evangelical Christians, he refuses that name to us.

Brethren, in the remarks which have been offered, I have stated some of those grounds on which we claim, whether our peculiar opinions be correct or not, the name and character of evangelical Christians. Others will hereafter be presented, should I be permitted again to address you. It is in a spirit, the remotest possible from that of hostility or denunciation that this appeal is made to your candor and your reason. Let these be our judges. Lay aside whatever prejudices you may have entertained against a sect which is, to use the language of Scripture, 'everywhere spoken against,' while scarcely anywhere are its doctrines really understood. We seek not your favor from any unworthy motive; but alike for your own sakes and for ours, we ask that candid hearing to which, as fellow-citizens, fellow-Christians, and members of a denomination which has been much misrepresented, we feel that we are entitled.'

ON THE RELIGIOUS INSTRUCTION OF CHILDREN.

No duty to the young is of equal importance with that of imparting religious knowledge to them, and none is attended with greater difficulties in the performance. To place a curb upon their feelings and passions, to discipline their conduct, to make them comprehend the justice or injustice, the kindness or unkindness of their little actions, is far more easy than to instil into their opening minds the first principles of religion—the knowlege of Him who made them, and blesses their infant existence. By parents especially, and by all upon whom the task of educating the young devolves, these difficulties have been painfully felt. They have given 'line upon line and precept upon precept,' without appearing to make much progress in their anxious undertaking; and their ill-success had led them to suspect the wisdom and prudence of engaging in it until the reasoning powers are considerably expanded, and the mind is fully equal to the comprehension of the lofty subject. Perhaps they have despaired without reason, and the ideas they thought were dead, have only rested for a time, and then sprung forth into activity and strength, as the seed and the bud sleep in the bosom of nature till the genial season calls them into life, and bids them weave their blossoms and shed their fragrance.

These difficulties originate not only in the infant mind itself, but in the nature of the subject upon which its young powers are exercised. We scarcely perceive the germ of mind in the little being that nestles in its mother's bosom. The most helpless of beings, its form acquires firmness and strength but by slow degrees; more gradual still is the developement of those powers which are occasionally destined to shine forth with extraordinary splendor, in a Socrates, a Plato, or a Newton. Who that never felt this developement within himself, nor watched it in another, could dream that the germ of the mighty, mysterious something, which we call *mind*, and which, in its highest soarings, fills the many who own and improve it with astonishment, is wrapt in the fragile form of the infant? Scarcely perceptible at first, it opens by little and little, and receives ideas; but of these it can only imbibe the simplest, and after sensation has frequently renewed them. Afterwards, indeed, the process is more rapid; but we are speaking of its early state.

Then, as to the subject. If Simonides could not describe God, what child can comprehend him? can entertain notions approaching in any degree to correctness, of his exalted nature, the immensity of his perfections, and the beauty and glory of his moral character? The most vigorous intellect faints under its exertions when it attempts to measure these;—well may that intellect in its first dawnings of power be incompetent to the task. In the earliest stage of the mind, it must, therefore, be all but a hopeless attempt to instil ideas of this magnitude; some expansion of mental power must precede the attempt, and cultivation also lend its aid, before the elements of that wisdom which is more precious than rubies, can be implanted in the infant breast.

Still, if weigh the value and immense importance of religious knowledge, we shall be powerfully impressed by the necessity of cultivating the infant mind, and guiding its thoughts and affections in this sacred direction, with the least possible delay. Where the least prospect of success presents itself, it will never be too early to plant those seeds of piety which may blossom at a future-period in rich and sweet profusion. That which is to form the human being for the highest purposes of his existence—to impart true dignity to the nature he wears in this world—to become the foundation of his glory in another—and to enlarge itself in the various forms of heavenly bliss,—should not be long withheld. As soon as the mind's eye, like that of the body, begins to fix its gaze upon forms and objects, the time approaches when the greatest of all objects may be brought within its view. As soon as the pliancy of the mental powers is perceived, the hand of the instructor—and that instructor should be the parent—must be busy with them, to mould them into a religious form, and to impress upon them those simple but beautiful characters of the Divine Being which their delicate texture will bear, and which may be re-impressed with more force and accuracy as their developement becomes more vigorous. Here, however, caution is necessary. Of the knowledge which we term *divine*, some portions are of less importance, and some less adapted to the capacities of the young, than others. It would be useless as well as vain to force into the tender, and almost-unformed mind, those ideas of God which are purely metaphysical; were it able to seize upon them it could not employ them to any purpose; and these, therefore, should be generally withheld, whilst the perfections of his moral character, and the extent and blessings of his providence, are rendered evident by those familiar descriptions and illustrations which the opening mind can receive without extraordinary effort, and which will at the same time gratify its eager thirst for information, and prepare it for receiving a stronger and more nutritious aliment. By calling into life ideas of this nature in the infant mind, the judicious instructor, like a wise master builder, lays that solid foundation on which the beautiful superstructure of piety may be reared: for the most efficient performance of this interesting and holy duty nature presents the way.

The earliest associations of children are of their parents. From them their little pleasures are derived, by them their wants are supplied, and they have no other idea than this, that their parents are the primary causes of their happiness. Hence the origin of that love which a longer experience of parental care and tenderness matures, and which those only turn from their breasts who are stained by the dark crime of ingratitude. It is the mother's privilege, whilst she waits on her tender child, to unite with these associations ideas of a more benevolent and more powerful Parent,—one who blesses the exercise of parental affection on earth, and who is the great Father and Guardian of parents themselves, as well as of their offspring. She may thus give a generous stimulus to filial affection, whilst she calls forth and blends with it affections of piety. There are times when the minds of the young, like those of maturer growth, are favorably disposed to the reception of religious impressions. Let the mother,—for to a mother we justly look for the commencement, at least, of this grand work—let the mother seize the opportunity. It may be that the child is grateful for some unexpected enjoyment, and pours out its artless thanks to her who has bestowed it; whilst the heart is thus warm and susceptible, allusions to a Being who is ever dispensing happiness around him, cannot be made without prolonging the excitement and renewing the pleasure of its grateful feelings. We may say that these allusions should be as simple as possible; but the mother's affection and the replies of her child will more surely guide her in her attempts to plant the seeds of piety in its bosom, than any rules the philosopher may prescribe. Thus the first simple ideas of the benevolence of the Deity, may be naturally excited; more extended ideas of his paternity may be communicated as naturally and successfully, if the parent be on the alert to improve the favorable moment. For such an object, parents may consistently speak of their own attention and care. They will not be guilty of vanity, if they direct the thoughts of their child to the exertions they make for its welfare, to the protection they afford it, to their arduous attention to its comfort in the day,—its safety in the night; and hints of this kind will produce in themselves much benefit. They may go further, to make the little moral being aware of the advantages it receives from the occasional denial of its wishes, and the checking its petulant humors; and when it appears sensible of the benefits, the extension of such ideas will be far from an impossible task. The exercise of parental love when felt and but dimly understood by the tender child, will prepare him for listening with pleasure and delight to descriptions of his Heavenly Father's kindness and love, flowing from the lips of those to whom he looks for happiness; and his little heart will beat with emotion as he learns that there is some Being far more exalted, powerful and benevolent, than his parents who has a claim upon his expanding affections. Similar illustrations will lead him to form correct notions of the providence of God, and his holy character; for the first ideas may be extended and enlarged by judicious culture, till correct, though undoubtedly feeble conceptions, are entertained by the infant mind of a good and holy God. This grand result cannot be secured without renewed efforts on the part of the parent; and it will frequently happen than the artless being who is receiving the elements of religious instruction, evinces by some casual remark, that if it have imbibed the ideas presented to its mind it makes an irregular application of them.

A little boy, whose mother had endeavored to explain to him that God was acquainted with all things, had taken his spade, and was going to dig in his garden. His mother observed that it would probably rain. He instantly replied—'God knows that I am going to work, so he will make it fine.' He thought of the goodness and the omniscience of God, but he was too young to exercise the power of discrimination. Errors like these, however, which are inseparable from the infant mind, may be gradually corrected: they must not be pleaded as an excuse for neglecting to cultivate the religious affections in the bosom of the child. The vast importance of this duty justifies our appeal to parents in its behalf. If it be neglected, what immense injuries are experienced by society —if it be sedulously and affectionately paid, how much are the moral welfare and felicity of mankind enhanced! Upon mothers, to whose culture the tender plants designed to flourish in immortality and glory are first confided, a sacred obligation is laid—to them a noble scene of exertion opens. Amidst their lesser cares for their offspring, let them not forget the first, the most important care. Whilst affection gazes on their child's loveliness, and they show it forth with all the pride of dress, let them bear in mind that the lovelier, the nobler part, is hidden, and requires their aid to give form and feature to its graces. Prodigal of their own love, they should seek its best reward as they pour it forth, in storing the souls of their young charge with the fair and simple ornaments of piety.—*Gospel Advocate.*

THE ATONING SACRIFICE.

In 1829, the late Dr Noah Worcester published a book with this title; 'the atoning sacrifice, a Disciple of Love, not of Wrath.' The following notice of this work we take from an English Periodical.

There is a striking agreement between the subject and style of this little work. Its arguments in favor of the Divine benignity and in disproof of the partial cruelty too commonly imputed to the ordainer of salvation are urged in a spirit of conciliation which cannot fail of augmenting their power. The author has succeeded in his attempt to reason, not as the advocate nor as the opponent of any denomination of Christians, but as the friend of peace and truth.

The object of the work is to show that the gospel dispensation is characteized by benevolence, and that this benevolence is exhibited in the inseparable connexion between repentance and forgiveness, in the undeviating veracity of God with regard to his threatenings, in the constant inculcation of the duty of forgiveness, and in the promotion of peace on earth by the ordination of the death of the Saviour. To effect this main object, various prevalent doctrines, totally irreconcilable with it, are ably combated; and it is proved that sacrifices cannot become substitutes for punishment except as indications of repentance, that the ransom paid for sinners is not independent of their own efforts, that vicarious punishment is inconsistent with justice, and above all, that salvation by Christ is a redemption from punishment solely by being a redemption from sin. The advocates of the popular doctrine of the atonement have been accustomed to insist on one or the other or all of these points, in connexion with a belief in the impartial love of the universal Father; or, if inconsistencies were at length perceived have been more ready to impeach the mercy of God, than to relinquish their conviction of doctrines which ought to be proved to be scriptural, before they can be conceived to be true. While the Christian dispensation, including the self-sacrifice of its Founder, is universally represented as an ordinance of mercy, it argues as much presumption as weakness in men no insist on its being a manifestation of wrath, towards either the ransom or the redeemed. A sufficient refutation of this error is found in the parable of the prodigal son; a passage of scripture which bears as directly on the controverted point as any which can be adduced.

'It is remarkable how perfectly this parable precludes every idea of the necessity of vicarious suffering, in order to the pardon of the penitent sinner. Had it been the special purpose of our Lord to provide an antidote for such a doctrine, it is difficult to conceive what could have been devised better adapted to that end; and I verily believe that this parable has done more to counteract the natural effects of doctrine of vicarious punishment, than any other portion of Scripture. Suppose an attempt should be made to improve the parable, and to accommodate it to the popular theory of atonement and forgiveness, by interpolating or adding such clauses as the following: 'Prior to the return of the son, the father had taken care to secure the honor of his law, by inflicting the penalty due to the prodigal on an innocent substitute; and on this ground only, the pardon was granted.' Who can deny that such an addition would mar the beauty of the parable, and change the character which our Lord gave to the forgiving father? But would such marring effects result from the supposed addition, if the doctrine of substituted punishment were the glory of the gospel? I may further ask, does not the doctrine of vicarious sacrifice mar the gospel, as much as supposed addition would mar the parable? Such, it appears to me, is the lamentable fact.'

At the present time, it is difficult to say what the popular doctrine of the atonement really is; for so many and such various concessions have been made by its advocates, that if their statements were compared, it would be agreed on all hands that the orthodox doctrine of old days is fairly snrrendered. Dr Murdoch, in his Discourse on the Atonement, observes, 'The bloody sacrifice of the Mediator was not what the law of God demanded or could accept, as a legal satisfaction for our sins. All it could do was to display the feelings of God in regrad to his law; and to secure, by the impression it made, the puplic objects which would be gained by the execution of the law.' When we find this observation supported by the memorable concession of the Archbishop of Dublin, that suffering, strictly vicarious, is manifestly impossible, since consciousness cannot be transferred, we are tempted to inquire what has become of the doctrine which it is perdition to fail to recognize? The usual pleas of the necessity of satisfying the Divine justice and of establishing a perfect analogy between the provisions of the Mosaic and the Christian law, utterly fail; and nothing remains for the advocates of the doctrine of atonement but to suppose, that by some means unknown, some peculiar benefits, also unknown, are secured to men by the death of the Saviour; a supposition held by many of the heterodox.

Those who may refer to the chapters of the work before as which set forth the views which Christ and his apostles entertained respecting his sufferings, cannot fail of being struck by the absence of all intimation that the Savior of men was the object of his Father's wrath. Even as the lifting up of the brazen serpent was a token of Divine love, so was the elevation of the cross; as the prophets suffered by the hand of men while peculiarly graced by the favor of God, so was the greatest of the prophets oppressed on earth and privileged from heaven. While the apostles preached repentance as the sole, indispensable condition of pardon, Paul speaks of himself as being *offered* upon the sacrifice and service of the faith of his converts; and as ready to be *offered*, when the time of his departure was at hand. The intimations which were given by Jesus of his approaching fate, and the observations of his followers when 'preaching Christ and him crucified' are here brought together in a mode which constitutes a decisive proof to our mind that repentance and not satisfaction for sin was the doctrine originally preached and designed to be propagated.

After explaining' with great moderation and truth, the evil effects which may be expected to result from the ascription of different principles of justice and mercy to the Divine and to human beings, our author presents us, in the following passage with what may be regarded as a summary of his views:

'How exceedingly different, and how much more affecting, is an atoning sacrifice made on the principle of overcoming evil with good, than a sacrifice made by a display of avenging justice on the innocent as substitute for the guilty! Does not the latter theory approach too near imputing to God the policy of overcomig evil with evil? I am far from supposing that such is the intention of those who adopt the hypothesis; but what better would they be able to make of the principle, should they see it adopted in any form of human government? But if we exclude from our views of the atonement every thing vindictive, regarding it as truly as of love, and of such forbearing, forgiving love on the part of God, as was exemplified by the Son in praying for his enemies, how truly do we behold *a reconciling sacrifice*, in the highest degree adapted to melt the heart, and reconcile the sinner to God!'

ON THE PARABLE OF THE LABORERS IN THE VINEYARD.

Very erroneous and dangerous practical inferences have sometimes been deduced from this parable. It has been frequently appealed to us affording countenance to the prevailing doctrine that all mankind are on a level in respect of justification before God. It has been supposed to teach that those who had spent the greater part of their lives in a state of idleness, ignorance, disregard of God's laws and promises, by a late or even a death-bed repentance, could he immediately placed on the same footing with those who had endeavored (doubtless with many failures, imperfections, and occasioual sins) to observe the Divine commands, and to cultivate the habits of religion and virtue. Such inferences arise in a great measure from the very inconsiderate practice of seeking for an immediate application or improvement, not merely in the general purport, but in the minute details, of our Savior's parables. In these interesting and valuable portions of his public instructions, our Lord appears always to have had some one point in view which the story was intended to illustrate; but the particular circumstances, and minuter incidents with which, for the sake of exciting curiosity and adding interest to the narrative, the whole is dressed up, must be considered as having this object in view, and no other. Such is evidently the case in the present instance. His object is to show the Jews that God is just in calling the Gentiles to partake in equal privileges under the *gospel dispensation* with themselves. They are represented by the discontented laborers who came first into the vineyard. But the remonstrance of the householder represents exactly the argument by which the unreasonableness of their jealously might be clearly exposed. Neither one party nor the other had any claim of right to the privileges which it pleased the Father of all to bestow on the human race through the intervention of the Messiah. Both were sinners in the presence of God, the Jews not less than the Gentiles. And though these latter were admitted upon equal terms at a late period, yet they had not in the interval been in the state of wilful sinners, who disregarded or set at nought the proffered mercies of God, but were in a condition of ignorance and idolatry, being abandoned to the mere dictates of their own minds. The times of this ignorance, says the apostles, God winked at, but now commandeth all men every where to repent. Things

are now changed, and all mankind being now admitted to the enjoyment of the same privileges and opportunites, a change of sentiments, dispositions, and conduct, is called for, and the same duties and responsibilities are imposed upon all.

That this parable cannot with any propriety, or even with any conformity to the story itself, be adduced as a proof of the efficacy of a death-bed repentance, or vindication of their folly who wait for it, is abundantly evident; for even those who were the latest hired, labored one hour in the vineyard; and consequently had the opportunity of exerting themselves to a considerable extent, though not so much as those who had been occupied during the whole of the day.

At the same time, however, that I should object to the common practice of attempting to make the comparison on which a parable is founded, and the manner in which it is intended to be applied, extend to all the minute particulars and incidental details, and though there can be no doubt that the parable before us was addressed, and intended to be applied, to the Jews of that time, especially such of them as were then present, yet there is in most cases a general principle involved which it commonly requires only a little reflection and good sense to perceive and apply to ourselves, and from which we may derive some valuable practical improvement. In the present instance, our attention may be directed to the *gratuitous* nature of the dispensations of divine grace, which are not to be considered as in any sense rewards for work done, or as measurable by any scale of proportion to the value of the service rendered. To God, indeed, it would be absurd in us to speak of service, that is assistance or benefit, having been rendered at all by any thing we can do; and at any rate, they who have labored the longest will find hereafter—and when they reflect upon their situation, opportunities, and faculties, both for action and enjoyment, they will generally find here, that the blessings they derive from the ordinary mercies of Providence, as well as from the discoveries of the Divine word, are (if I may so express it) altogether *incommensurate* to the exertions they have made. How absurd then for any mortal, under a fancied idea of his own merit, and the greater extent or efficacy of his labors and exertions in his Master's cause, to find fault with his award, or to complain of the allotment of another! His doing so is a clear proof in itself, that the discipline of this life has not completely formed and established those sentiments in his soul which are necessary to fit him most perfectly for that pure enjoyment which is to be received in the immediate presence of our heavenly Father, and which will consist in loving our brethren with a pure heart fervently, cordially rejoicing in their attainments and progress as if it were our own, and referring all that we have and are and shall be, to the great Author and Giver of every good gift.

The privileges bestowed by the gospel are represented in this parable under the similitude of *wages*, by which term, when taken literally, we understand a remuneration for services performed, and proportioned to the amount of work done. But it must be evident to those who bestow on the subject an unprejudiced attention, that it would be quite absurd to regard in this light even the temporal, and much more the future eternal benefits derived from the dispensation of grace. And herein we see another instance which illustrates the folly of seeking for some minute correspondence to the fact, doctrine, or principle, intended to be conveyed by any parable, in all the circumstantial details by which it is accompanied.

It may not be amiss to observe, that even if we were to grant this inadmissible mode of pursuing the practical application of a parable, the comparison in the present case would not bear out the argument in support of the efficacy of a death-bed repentance, or the equality of the saint and sinner in the sight of God. For the men who were hired at the eleventh hour appear to have been idle during the day, not wilfully, but through a want of opportunity; and were therefore a fit comparison for the Gentiles who, through no fault of theirs, but from the accidental circumstance of their birth, continued in the darkness of Heathenism, and under the pernicious influence of an absurd and immoral superstition. Circumstanced as they were, it was impossible that they should be any thing else than idolaters, and addicted to many vices, from which it was the tendency of the purer principles and instructions of the gospel to set them free; and when introduced to this more excellent way, that their former ignorance and errors should no more be remembered, or allowed to operate to their disadvantage in the sight of God, was perfectly reasonable and just.— *Monthly Repos.*

it means that he devoted his faculties and even his life, to the cause of men's welfare —to their deliverance, by means of what he did and suffered, from error and sin. The idea of a literal price paid is to be excluded, and we are to regard only the moral efficacy of our Savior's character, example, doctrines and sufferings, as the means of human salvation.

2. What do we understand by our being *redeemed* by the *blood* of Christ? We answer, to *redeem* in Scripture, means simply to *deliver*, without regard to the method of deliverance; and when it is said we are redeemed or delivered from sin by the *blood of Christ*, we are to understand this,—that it cost our Savior his life to provide and establish in the world those moral means by which mankind are released from the bondage of sin and restored to virtue. Redemption, in the Christian sense, does not imply any price literally paid, but deliverance by moral means. And the blood or death of Christ is not to be regarded in the light of satisfaction to God's offended justice or broken law, but as one of the moral means by which men are moved to repentance and holiness. The sacred writers do not represent that we are redeemed or delivered solely by Christ's having *died* for us; they include his death among other things which concur to produce our deliverance. Had Christ *simply* died, without rising again and sending his Gospel to mankind, his death would have redeemed none of us. The case is plainly thus: it is his Gospel or his religion, that redeems, delivers, saves us; his death taken in connexion with his resurrection was the chief means of establishing and diffusing this Gospel, this religion, in the world; so far we may be said to be redeemed or saved by his death or blood,—so far, we mean, as his death contributed to the establishment of his religion, and so far at the same time as this religion, including the affecting fact of his death, leads us to repentance and newness of life.

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE.

A worthy brother, some few years ago, suggested to the writer of this sketch, the thought and design which have produced it. 'The history of Unitarianism in New Hampshire,' said he, 'should be written and will you not do it?' He almost immediately commenced, but the work was not completed. It is now resumed, but with what success the sequel must determine.

Though N. H. 'be small among the thousands of Judah;' though it is only about one quarter of a century since Unitarianism began to make any figure there, and it has since made no rapid or considerable progress, yet some of the facts of its history are worth being preserved, but unless soon recorded, will be irrecoverably lost. As there has been no strong movement or organized controversial action, the history before us must chiefly consist of individual reminiscences of those ministers of the Gospel who have professed our distinctive doctrine.

REV. JEREMIAH FOGG OF KENSINGTON.

We begin with this name, it being that of the first man,—so far as our knowledge extends—who declared his belief in God the Father, exclusively. The story of Mr. F. and of his Unitarianism is brief and soon told. He was a native of Mass., graduated at Harvard University in 1732, and was settled in 1738, and dismissed 1788 and died the year following, aged 80 years. Mr. F. was a man, gentle, manly in his manners and style of living, of solid scholarship, good talents and sound character. He executed a ministry of fifty years, having the respect and confidence of his people. Near the close of his public labors, one of his deacons and a few others manifester dissatisfaction, accused their minister of some misconduct and heresy, and procured the call of an ecclesiastical Council. It was before this Council that a certain minister testified to the following fact; 'That on a certain day he met Mr. F. at the house of the Rev. Mr. Thurston of North Hampton, had a long discussion with him on the subject of the Son's equality with the Father, and that in conclusion, Mr. F. frankly and explicitly declared his conviction and belief of the inferiority of the former to the latter; that the Son was God, not by nature, but by endowment and office from the Father.' We are not informed what defence, if any, Mr. F. made against this charge. He probably passed it by in silence.

While Mr. F. was on the bed of death, the deacon called to see him. 'How do you do, Mr Fogg?'—'I am frail in body but comfortable in spirit.' But do you mean to die without renouncing your heresies?'—'I have entertained no belief except what my reason and heart justified as being the truth of God's word. I see no cause to renounce it now. It is from the faith which I have preached that I now derive hope, composure and consolation. I have an inward peace resulting from the consciousness that I believe what I have learned from the Bible, and trust that my faith has not been altogether dead, but as I trust, in some measure, operative and sanctifying.'—'Why, Mr. F, you surprise me. I never thought you could die as you now are. You talk like a Christian. Possibly you may be one, and will yet go to heaven.'

After the deacon had retired, Mr. F. observed to his family, 'Deacon Hilliard is disappointed. He thought no heretic—none who does not believe as he does—could die like a Christian or go to heaven. Yet he intimates some hope of me.

REV. THOMAS FESSENDEN OF WALPOLE.

As Rev. Mr. Fogg of K. was the first man who is known to have avowed a dissent from the doctrine of the Trinity in its popular acceptation, so the Rev. Mr. Fessenden was the first who published such an avowal in a book. He, also, was a native of Mass, and graduated at H. U., Cambridge, in 1758; received ordination and settlement at Walpole a very few years afterward; perhaps 1760, or—61; had a ministry of forty years; when being attacked with a paralysis while officiating in the pulpit, he was obliged to suspend his labors, and received a colleague; afterward, however, so far recovered as to be able occasionally to preach, and to perform other ministerial services. He died about the year 1812.

Rev. Mr. Fessenden possessed an active and independent mind. He was a moderate Calvinist at the commencement of his ministry, but by thinking and reading, modified nearly the whole system. He removed the old landmarks but not to a great distance. Having taken up a stake he drove it down again near the same place. Thus he formed a new system of theology retaining the old names with new modifications of import. Then he set himself to the work of composing a book which should be the exponent of his views. It bore this title—'The Science of Sanctity.' And the style of the inscription is an index of the character of the whole book. It savors of oddity and affectation. There is a veil of obscurity upon every page. It abounds with dark and elaborate expressions. We are confident that the man means something, but it puzzles us to find out what the meaning is. Many sentences are plain, but intermingled with them are others which almost defy an exegesis. Such was the man; much independence; some originality; considerable discrimination, especially for the discovery of the faults of authors and commentators. He treats them with great severity and contempt. And yet he was a man of good temper and disposition. In conversation he could treat an opponet with mildness and patience; but at his writing table and with his pen, would brow-beat and abuse him.

Though it be hard to extract all the sentiments contained in the 'Science of Sanctity,' yet its Unitarianism is manifest. On this point there has been no mistake. But of what specific character it is, does not so easily appear. It is high Arianism. And yet some things are discordant with it, for he believed that the child, Jesus, at twelve years old was caught up to heaven, and there put to an angelic school in which he continued for eighteen years; then returned to the earth, being thirty years old, and commenced his public ministry. Mr. F. had good acceptance with his people; being a worthy and beloved minister. His book, however, did not advance his reputation. He was a respectable man; possessed talents above the ordinary type; was an undoubted Unitarian. His people honored his memory, and the Rev. Pliny Dickinson, his colleague, preached a sermon at his funeral, redolent with eulogy and affection.

REV. ELIJAH DUNBAR OF PETERBOROUGH.

As Rev. J. Fogg was the first minister in N. H. who declared himself a disbeliever in the popular doctrine of the Trinity; and Rev. T. Fessenden, the first who published his belief in Unitarianism; so Rev. E. Dunbar was the first who avowed this sentiment before the Council which ordained him to the work of the Gospel ministry. Mr. D. had his nativity in Norfolk Co., Mass., and was graduated at H. U. Cambridge, in 1794. For some time he sustained the office of Tutor in Williams College, and was afterward settled in the ministry at Peterborough, where he ministered at the altar during a term of more than thirty years. A considerable part of the ordaining Council were from Mass. The other part, from the vicinity of Peterbero.' The candidate, being closely examined by the orthodox clergymen of the Council, frankly declared his dissent from the Trinitarian creed. In consequence of this, a large minority of the Council seceded and protested. But the majority proceeded and solemnized the ordination. Rev. Thomas Thatcher of Dedham preached on the occasion. No agitation or schism followed. Though Mr. Dunbar's charge consisted of a double church, one branch Presbyterian and the other Congregational, and the greater part of the whole, probably, orthodox, yet he had a quiet ministry, and it was not until about the time of the close of it, that the Presbyterian branch withdrew from the other and instituted a parish and a ministry of their own. Mr. D. took a dismission in 1829, and since that time there have been, in the town, two meeting houses and two regular ministers.

REV. PERLEY HOWE OF SURRY.

A native of Marlborough, Mass., and a graduate of the class of 1790, Dartmouth College. He became the first settled minister of the small town of Surry, about 1793. A man of uncommon plainness and purity; an Israelite who is a stranger to guile; exemplary for his irreproachable morals, sincere piety, sound sense and well balanced mind. He never could relish high Calvinism; early dissented from certain points in the Assembly's Catechism which had been the text book of his religious education; never got up or promoted any agitation on points of controversial theology; fed his flock with the pure milk of the uncorrupted word, avoiding doubtful disputations; commended himself to all men by his sober, righteous and godly life. Mr. Howe had a veneration for Father Fessenden of Walpole. He looked up to him as a disciple does to his master. Where Mr. F. broke ground Mr. H. generally ventured to follow him. Thus he became a Unitarian. Yet Mr. H. never walked in other men's shoes but made them his own before he wore them. He believed on his conviction and was 'ready to give an answer to those who asked of him a *reason*.' Mr. Howe's parish was always small and became broken before his death, which occurred in 1841.

For the Register and Observer.

MORE ZEAL WANTED.

Earnestness, zeal, activity,—these are the duty and the interest, alike of ministers and people. In vain does the one preach, and the other hear the words of eternal life, while the heart is cold. Christianity is a reality, and it ought to be felt as a reality. It is the one thing needful for the soul, and the soul ought to be alive in it. It is the all-embracing concern, and it ought to absorb the chief affections, energies, and aspirations of every rational being. It ought—but does it? Let conscience speak—let its voice be heard—say, does religion, does the Gospel—all suited as it is to make us what we should wish and what God would have us to be—interest, quicken, move one in twenty of the dwellers on this soil, as it should? But one answer can be given to this question by every intelligent and honest mind. I say not this in the spirit of reproach, but of love. He is the best friend who shrinks not from speaking the truth, whenever and wherever it will prove salutary. o. w.

For the Register and Observer.

AN EVIL AND ITS REMEDY.

It is Sunday. The people are at Church. Enter one of the Sanctuaries where men profess to worship God. Are all you find there alive, interested, happy, and improving? Alas! how many give tokens of weariness. One is asleep; another is restless; a third lolls indolently on his pew side; a fourth looks impatiently at the clock; a fifth is turning over carelessly the leaves of a hymn book; a sixth is gazing around to see who is present; a seventh sits quiet, and upright, and with a fixed countenance, but the marks of stupid indifference are on all his features; and so on. Now to what is all this owing? Say not the fault is wholly the preacher's; for it would not be true. We find these evils, more or less, in all Churches, and under the ministrations of all preachers. Besides, the same people are awake and alive, when addressed on certain subjects pertaining to their worldly business or their party politics, even though the speaker be the dullest that ever harangued a multitude. Is it said, the subjects of the pulpit are not interesting? What!—virtue not interesting! God not interesting?—immortality not interesting! Why, this very plea proves that the mind is not in a right state. And in truth, here *is* the chief difficulty. Nine cases out of ten, they who find themselves stupid and drowsy at Church, are so because they went thither in a wrong state of mind. A living piety in the congregation, a fervent love of God and truth and goodness, would impart life and interest, I had almost said, to the dullest service that ever was performed within the walls of a Sanctuary. OBSERVER.

For the Register and Observer.

THE TRIAL AND SENTENCE OF JESUS NOW EXHIBITING AT NILES' GALLERY, SCHOOL STREET.

This work of art by Mrs Pelby was commenced more than two years since and has not till quite recently been completed. Those who visit this exhibition see it as it came from the hand of the artist with costume not soiled and complexions not faded. The old proverb, that beauty soon fades, is as true of *waxen* persons as of *any*, but has not yet verified itself upon these. These have the hue which the artist gave them, the complexion and freshness of life. They have not the ghastly appearance often seen and always complained of in figures of this material.

The interest of the scene represented is not transient, but must endure as long as man is *man* and Bible *Bible*. The artist evidently felt the *moral* of the scene, and has expressed it in the attitudes and features of the character. There are twenty three persons represented. Of that number only *one* has an expression of serenity or peace. In this exhibition there are two scenes represented in one. It represents the Roman Court under Pilate; also the Jewish Court under Caiaphas. In the expressive faces of the Jewish Priests or Judges is seen jealousy, anger, contempt, and selfish and bigoted apprehensions. Of the Roman faces some have an expression of sympathy, while others seem perplexed with doubts and fears. The costumes are imposing and impressive. The garments in which Caiaphas is dressed have been fashioned strictly according to the 28th chapter of Exodus where Moses is instructed how Aaron his brother, the High Priest, should be enrobed. The impression made by a spectacle of this nature is deep and abiding. The faces have not of course the delicacy of expression and meaning seen in fine paintings; but as a whole this exhibition is a beautiful, impressive and valuable commentary on the passage of sacred history to which it refers, —a commentary readily understood and likely to be long remembered. Uninstructed and unreflecting childhood even may view this scene with profit, but their thoughts while viewing it need *to be led* in order that with the general impression its moral meaning may be received. The patient diligence of the artist merits that her work be patronized, and the show itself is deserving of it both for the entertainment and the instruction which it affords. A. C.

CORRESPONDENCE.

[From a Missionary in Iowa Territory.]

March 28th, 1842.

Dear Sir,—I arrived here on the 23d of December. Our good Unitarian friend, Mr. P., who had received your letter, informing him of my coming, gave me a cordial welcome. Besides him, I have found about a dozen other Unitarians, of both sexes, who are desirous of establishing a Church in this place, and who would according to their means do a great deal towards supporting it. They would now contribute $200 a year, for this purpose. It is my firm conviction, that there is not a religious Society in New England of any denomination, which, in comparison of their ability, does half as much as this for the support of religious institutions.

I early informed Mr. P. that I was not sent to the West by any Association, but came wholly at my own expense. Mr. P. immediately assured me, he would himself cheerfully give me board, as long as I would stay in the place; which is no inconsiderable item where the ordinary price per week is $5. He also headed a subscription paper with $25 for my services for six months; to which another Unitarian, a young lawyer, added $20; four other Unitarians—two of these lawyers and one a physician, $10 each; seven other individuals—some of whom are Unitarians—$5 each; two others, $3 each; and eleven others $2 1-2 each—amounting in all to $153. Most of those who subscribed the small sums are not decided Unitarians. Some of them, perhaps, have no fixed religious sentiments, and others belong to different denominations. One of these, who has since died, was a member of a Baptist Church—a close Communion Baptist. Another gentleman, one of the above named subscribers for $5, subscribed $20 for a Presbyterian who preached here a year ago. * * * *

There are not more than two or three Episcopalians in this place, and though their minister, a very respectable clergyman, has been here three years, it is not known that he has made a single convert to '*the* Church.' He draws from New York, an annual salary of $500 or $540. He lives out on a prairie about six miles from town, where he cultivates a garden and keeps a school. Now and then, a '*donation party*,' is got of his friends of different denominations, who meet at his house and contribute what they are disposed for his support. One of these parties was given last January. 100 invitations were issued and about 40 accepted. I know many Presbyterians and Unitarians who went. There were about two inches of snow and ice on the ground, which made it tolerable sleighing. Mrs. P. and a Presbyterian neighbor attached a span of horses to a rough sled. In this they took their families; also the various articles they designed as presents; such as a keg of lard, a lot of sausages, a package of tea or some material for clothing, &c., and proceeded as did other sled or sleigh loads for the clergyman's dwelling. Sometimes also a *purse* is made up for him by his hearers.

There is a strong disposition with the religious here, of every denomination, to do what they are able, that they may enjoy the privileges of public worship. If they have not a minister of their own sect they freely pay to others; and to have the services of a minister of their own faith, they will do, of their ability, as much as any people in the world.

There are a dozen earnest Unitarians to two or three Episcopalians. There are many others curious to know what our views are and almost ready to embrace them; and here are a large number who are now indifferent to every form of religion, whom we might convert and bring into the way of salvation. A respectable merchant of this place, told me a few days since, that when he lived in Massachusetts he attended meeting every Sabbath, usually at an Unitarian Church; but when he came West, two or three years since, he was so disgusted with the preaching he here heard, that he gradually fell into the habit of staying at home, and now attends meeting no where. If we had a comfortable Church he would probably worship with us and become in the course of time interested in the support of the Society. I doubt not there are many others in this place who have had like experience. Give me the means of support equal to what the above named Episcopal clergyman has, and a small Church like that of Bro. Moore's at Quincy, and in three or five years, with the blessing of heaven on my humble efforts, I sincerely believe a Society may be established here, as large and flourishing, as able and willing to contribute to its own support, as is that of Bro. M's.

But no Society of any denomination can be built up in the new places of the West without foreign aid. The Methodists here have done no more of their ability than have the friends of the Episcopal clergyman. The Catholic Church, useless as it now is, was built with funds from abroad. Much is done by other denominations in the East to promote the interests of religion in the West; and it would seem as if Unitarians, of all other Christians—such are our views and so precious are they to the believer—should do most to aid their needy brethren, and others, who are sighing for, or famishing from the want of a living faith, and who, may be, can be inspired with such a faith by none other than our preachers.

One of the most distinguished and respectable physicians in this place who has become a Unitarian since he came to this place, and who is one of the above named subscribers for $10, lately said to me, that if he were worth $10,000 he would give cheerfully $1,000 to build a Unitarian Church here. He is a man who always speaks the thing he means, and I have no doubt, when a Church is built, if need be, he will contribute a full tithe of all he possesses to the work. It is often remarked to me by several Unitarians, that if our Unitarian friends at the East really knew our wants and condition here, they would give us a Church. In Iowa city, the capital of this Territory, during the Session of the Legislature, last winter, the Methodists, the most numerous, and popular sect in this region, were obliged for want of a room, to worship several Sabbaths in the open air. This was in mid winter, and in a village of 6 or 700 inhabitants. And where have we held our meetings in this, one of the oldest, and the largest but one, and the most thriving settlement in this rich Territory? By way of courtesy, I was permitted to preach the three first Sabbath afternoons and one evening in the Methodist Church. On those occasions, ours was the only service in the place. Then an arrangement was made with the Episcopal Society for their room every other Sabbath afternoon and every Sabbath evening. The building is situated in a low, wet, out of the way place. The approach to it is disagreeable at all times, and the appearance within, far from inviting. None can be induced to attend meeting there but those who now feel an overcoming desire to worship with us. Last autumn the streets were graded, and in consequence,—the winter being so open, —almost every Sabbath we have met there the streets have been more or less muddy. Most frequently no females could get to the room and males could go there only by hauling their boots over their pantaloons and wading all the way, often half boots deep, in mud. In walking the streets I have had the mud flow over the tops of my boots. And I have seen delicate females, who, if in Boston, would shrink from walking out if the side walks were a little muddy, here wade over shoes deep to attend our meetings. The muddy season has now passed. The frost is out of the ground and the ways settled—but every little shower makes it bad walking for a short time. We want a room better located than this—and which we can occupy in that part of the day in which people in the West are most in the habit of going to meeting, that is, the forenoon. We have tried every possible way to get such a room. It cannot be had for love or money. A few weeks since, several gentlemen applied to me to open a school; and I should immediately have complied with the request could we have obtained a room. The school that has been kept in the room where our meetings are held has just closed, and if we can get that room now I shall commence a school there week from next Monday. A few Sabbath forenoons, Mr. P. and myself have met some children in a miserable log cabin half a mile from town, and given them religious instruction. On the coldest Sabbaths in the winter, little girls came to our school in their summer dresses and bare necks. Several of their poor parents have sometimes joined us and on six occasions I have preached to them extempore discourses.

Bro. Moore kindly furnished me with a few tracts when I was at Quincy. These I have freely circulated. They are often enquired after and read with much eagerness. Dr. Channing's Sermon on 'The Church' changes hands, now and then, two or three times a day. Some friend sends me two copies of the Register every week—these are continually going the rounds and doing a great good. Cannot a few hundred tracts be furnished for us here. Some of the Chapel series for children would be highly useful, as they have but very few books to read.

An intelligent lady, who is on a visit here from Vermont, said to me a few days since, she had never heard a Unitarian preach before she came to this place; that she had sometimes conversed with those who called themselves Unitarians, but she had learned, from reading several of the Registers I had lent her, that we hold very different opinions from what she had supposed. She is now a constant attendant at our meetings; and may be, she will return to the green mountains with a more rational and living faith than when she left them, and as a herald to her friends of a purer Christianity than they have been wont to believe in.

On the 17th of Feb., I walked over to La Harpe, Ill. It is a small village, on a beautiful little prairie, 25 miles South East from here. I found there 3 or 4 families of Unitarians. Two of these families, Dr. Choate's and Maj. Smith's would do all in their power to have Unitarian preaching here. Dr. and Mrs C., are from your city, formerly members of Mr. Barrett's society. I have preached there 4 times to large congregations; and I have reason to believe a good effect was produced. The township contains about 450 inhabitants. Two fifths of these are mormons, they have meetings every Sabbath—and a day school to themselves. They mingle but little with the other inhabitants. There is frequently a methodist meeting in the village; but on the Sabbath I was there, ours was the only meeting except the mormons.'

I have repeatedly been invited to visit and preach at several villages in this Territory. So to-morrow I set out again on horse back. I intend going to Wappelloo, Bloomington, Davenport and Iowa city. I shall be absent ten days.

One needs to visit new settlements like these before he can gain a clear knowledge of the many little inconveniences to which the early settlers of a country are subject, and to how many curious and ingenious expedients they must resort to get along. I have visited and slept in several log cabins—and here I would say that in almost every instance where I have stopped I have been treated with great hospitality, and what is better, have seen evidences that there is a general regard for religion. For often in these humble cabins have I seen the little children kneel down by their parents and say their prayers before going to bed. Sometimes, when they have not taken me for a minister, has the father of the family invoked a blessing at the meals, and led in the evening devotions, and always, after holding religious conversations in these happy abodes, where the comfort is known of living 'all in one room,' have I been requested to pray. 'A new home,' by Mary Clovers, gives true representations of life in these new settlements.

Last Sabbath morning, the Episcopal clergyman walked in, as usual, from his home, 3 miles out of town, with a common peck basket on his arm, containing a decanter of wine, 2 glass tumblers, some bread and a linen cloth for the communion. (It was Easter day.) I was at the room 1-4 before ten o'clock. His services commence at 11. He came in a moment or two after me. No other person was then present. He proceeded immediately to arrange and *dust* the seats, and to distribute the prayer-books, which are kept in a drawer in the room. He then went to a neighboring house and borrowed a small, pine stand, and on this placed the articles from the basket. About forty persons were now assembled, and he went through the customary morning services. At the conclusion of his discourse, he invited all present to remain, and all members of other churches of whatever denomination, to commune. He was obliged to kneel on the floor thickly covered with dry mud. He had placed in front of the stand a stool with a small piece of carpet over it for the communicants. There is but one member to his church. This, and two other females received the elements, and I was the only male that went up and kneeled. Three years this man has patiently labored here, he is much respected, and his sermons are liked by many. He may eventually establish a flourishing church here. But let a Unitarian minister be permanently located here, and the prospect of his success would be twenty times greater.

Respectfully and affectionately yours,

A. M. B.

Chicago, May 17th, 1842.

Rev. Mr. Briggs, Dear Sir,—I arrived in this city on Sunday morning, from Milwaukie; have been absent a month. The boxes, two to Mr. Conant and one to me, have arrived. We will remember your request concerning them, and make their contents as profitable as possible to mind and heart.

I suppose you will like to know something about the success of the pure Gospel in Milwaukie. I preached fourteen times in two weeks; court-house often full. The interest of last summer is not at all abated; increased, if any thing. A Society has been organized—Trustees, Secretary, and Treasurer, chosen; and when I left, forty subscribers to the constitution had been obtained in a day or two, and with very little trouble. I calculate on twenty or thirty more.

The subscription list has been circulated and we may count on $600 for a minister. They have at this moment, as great or greater adult strength, and more pecuniary ability among them, than can be boasted of in our Society here. And how warm their hearts! How eager their hopes! how resolute their purposes! how fervent are their petitions for your aid—not, Sir, for *money*, but for a preacher. They might rationally, and doubtless will, solicit some help; but the *man* is the first requisite. Give them a good, serviceable, popular preacher, and in *three* years from this time they will ask no favors from any one. You will doubtless receive from them soon, a communication, in which they will give you some statistics of their condition, —show you what they want and what they can do.

Mr. Briggs, send that appeal to Divinity Hall,—let it sound in the ears and vibrate upon the hearts of our young heralds there. Is there *no* one who may be inspired to proclaim the kingdom *here?* Let him *try* it—I warrant him a delightful town—rich in landscape beauty—active as a young village can be, with business—increasing with astonishing rapidity. I warrant him a warm welcome—hearts ready for his impressions, understandings competent to appreciate him.

Now is the time for our efforts there. Bigotry is not yet astride of the public mind—there is a glorious freedom and activity of thought. Begin *now* and our dear, our holy faith shall strike roots into the moral soil of Wisconsin that no time shall eradicate. Miss this present opportunity, and what has been done may be lost; and worse, inactivity and despondency may paralyze subsequent exertion.

A word now as to our doings here. And first, our Sunday School. It was established about six weeks since. 'Where will you find children?' exclaimed one, when the proposition was mentioned; 'there are hardly a dozen children in the congregation,' adds a second; 'more teachers than pupils,' remarks a third.

CHRISTIAN REGISTER.

BOSTON, JUNE 11, 1842.

EXPLANATION DESIRED.

Messrs. Editors,—Will you have the goodness to state in one of your papers what you suppose to be the meaning of those passages in the New Testament which speak of Christ's giving himself a *ransom* for us, and of our being *redeemed* by the *blood* of Christ; and thus oblige a constant reader?

Yours, &c., J. T.

We readily comply with our correspondent's request.

1. What do we understand by Christ's giving himself a *ransom* for us? Such language is to be taken in a figurative acceptation, as equivalent to this—Christ devoted himself—all his powers, even his life—to the great work of delivering mankind from error and sin, and of securing to them the blessings of truth and holiness. The word *ransom* is not to be regarded as implying that our Savior literally paid a *price* to any one in order to effect a purchase of the children of men. This is evident from the use of the term *ransom* in many passages of Scripture. For instance, Isaiah xliii. 3, God is represented as saying to Israel—'I gave Egypt for thy ransom.' This was not a literal paying of a price. The language is figurative, and refers to God's dispensations of suffering to Egypt as a means of inducing her inhabitants to let the Hebrew people depart. So in the like figurative sense must the word be understood when applied to Christ;

Nevertheless, on the first Sunday, some 38 names were enrolled; on the second, 53; on my return, 63. The number will amount to 70 or 75, I am almost certain, in the course of the summer. Is not this a fair beginning? No good seat can be hired in the Church—no *entire* pew I mean. We must soon begin to let half-slips. Give us 'prosperity of times' for two or three years, and we shall stand alone.

Will you be kind enough to publish my request, that whatever man, woman or child, Sunday School or Society, may have to spare, in shape of money or books, which may be beneficial to the children of our School, which may help the growth of this our young institution, may be deposited with you, that the whole when amounting to sufficient size may as soon as possible be forwarded to us.

I am certain from the readiness with which similar appeals from other quarters have been met, that this from Chicago will not be disregarded.

I distributed near 200 tracts at Milwaukie. They were seized with avidity. I have not time to narrate to you the cases of particular interest, touching conversion to our faith and the happiness which our doctrines brought to wandering troubled minds. Eight or ten instances might be mentioned that would delight you.

There were men who had not entered a Church for years, upon whose spirits our views of revelation, of God, of Christ, of the human soul, burst in loveliness and grandeur. How do they rejoice in their faith, who before were faithless. How do they long for farther instruction in a religion so consistent, so devoid of absurdity, so demonstrative of the perfections of the Deity, so calm, rational in its inculcations; —may their lives prove that their hearts do not rebel against the severity of its requisitions, its uncompromising demand for personal holiness, for 'truth in the inward parts.'

Truly yours, J. H.

RECENT PUBLICATIONS.

The Four Gospels: with a Commentary. By Abiel Abbot Livermore. Vol. 2. Boston: James Munroe & Co. 1842.

Of the first volume of this valuable work we have already spoken in strong terms of commendation. The second volume, containing the Gospels by Mark, Luke and John, we have read with great satisfaction. Every family and Sunday School Teacher would do well to procure these books.

Address to the Teachers and Scholars of the Sunday School of the First Unitarian Society, Brooklyn, N. Y. By Rev. F. W. Holland, New York: 1842.

From this Address, with the earnest and affectionate spirit of which we are much pleased, we take the following para graph

'In a community like this, there is constant need that all children should be urged to respect mutual rights—to bear about with them that quick and sensitive conscience which would not, nay could not, avail itself of anything to which the right was not clear as the day. There was a little boy in England many years ago, who was blessed with a mother of a very quick and active conscientiousness: that is, a wrong word pained her like a blow, a wrong deed anywhere under the sun, she felt like a personal injury. One day the child went out to visit a little playmate, and came home with a pin stuck upon his apron, which he had not carried away. His mother inquired of him, where he found the pin: he said, upon the floor; he evidently imagined it was his, because he had found it, a mistake that is made every day in the streets—but, his mother, with great resolution, sent him back to his friend's house to return the trifle, to which he had no right. And now, shall I tell you, forty years after, there came to this country, a man a minister, and a philosopher, who had borne persecution so bravely, carried out his opinions so truthfully, and been so shotless in all his ways, that, notwithstanding his religious opinions seemed strange, and many considered him a heretic' yet a whole continent received him with open praise—and, when he died, and his remains were buried in a quiet valley in Pennsylvania, multitudes flocked to his grave as if to drink in of his spirit, and many a strangers's footstep treads the sequestered spot hallowed by a good man's memory. That man and that boy, I need not say, were one: we have been remembering, as he would delight to have been remembered, Joseph Priestley.'

Proceedings of the Fifth Annual Meeting of the Association for the support of the Warren Street Chapel, with Mr. Barnard's Report. Boston: 1842.

It appears from this Pamphlet that Rev. Mr. Barnard's labors, as a Minister at Large, continue to be attended with great success. His Report contains an interesting account of what has been accomplished at the Warren Street Chapel during the past year. We have room only for the subjoined remarks:

'This terminates the review of the several branches of the Institution. We have been busily employed through the year. We are thankful for the favor with which you have attended us. We rejoice in the smiles which a merciful Heaven has extended to our endeavors. My engagements as a minister at large have remained very much the same as on former years. The calls for charity have been less numerous than usual. The increasing claims of the chapel upon my time and attention, with a more than common prevalence of illness the past year among those connected with it, have rendered the services of the lady, employed to aid me by one of the benevolent societies of the city, exceedingly valuable. She has visited, during the last twelve months, upwards of two hundred families, whom it would have been painful to overlook, but whom it was impossible to add to my own circle. She has procured admission for seventy children to the public schools, and introduced many others to the schools embraced within our walls. Her time has been fully occupied in attending the sick and dying, procuring relief for the destitute, and finding places of employment for those in want of the means of self-support. My thanks continue to be due to the ladies who very kindly add so happy an auxiliary to my ministry.

It is ten years this month, since I entered upon the ministry-at-large. The office gains upon my affections the longer I am permitted to hold it. 'Life is short, and art is long,' is true of this service. One may feel that he shall not have wholly lived in vain whose privelege it shall be through an uninterrupted pursuit of its objects to comprehend at least some of its principles, to follow such of its details as accord best with his own inclinations and ability to their results, and to elevate himself and others to a worthy sense of its character in the relations submitted to his more immediate notice. The work covers a large field, requiring for its cultivation many hands and various talents. Each man in his portion has much to do and much to learn. All, let it be hoped, are laboring for a common end. All, it cannot be doubted, will meet with every needed encouragement from their fellow-men and their Heavenly Father.'

BOOKS FOR THE WEST.

The Gen. Sec. of the A. U. A. acknowledges the receipt of the following Books for the West:

A Box of Books, Periodicals, Pamphlets, &c., from Mrs. Tarbell, Avon Place, Boston.

Books and Tracts for the West, from members of Rev. Chandler Robbins's Society.

2 Vols. of Christian Register from Eben Adams, Middlesex Village.

Several packages of Tracts and bundles of Books from unknown individuals.

A bundle of Tracts for Mr. Moore's Society, Quincy, Ill., from a friend at Northampton.

Tracts for the Unitarian Society in Quincy, Ill., from a friend.

A bundle of Christian Registers and Tracts, from Mrs. Lydia Wells of Boston.

A bundle of Tracts &c., for the Unitarian Society at Quincy, Illinois, from a friend.

A bundle of Tracts and Pamphlets, from a friend.

A Box of Books, from individuals of the Unitarian Society in Danvers.

A Bundle of Books from Miss. D. Harris of Boston.

A Bundle of Books &c., for the Unitarians at Quincy Illinois, from a Unitarian of Boston.

A bundle of Books &c., for Rev. Mr. Conant of Geneva, Kane County, Illinois, from a Unitarian of Boston.

A package of Books, from Mr. Stetson of Medford.

Several numbers of the Scriptural Interpreter, and two packages of Tracts, from an unknown hand.

Numbers of the Liberal Preacher, and a package of Tracts, from an unknown hand.

One dozen copies of Alice Bradford, and some Pamphlets, from a 'Friend to the cause of Truth.'

A bundle of Catechisms, and Pamphlets, from Rev. Dr. Frothingham.

Two bundles of numbers of the Liberal Preacher, and Western Messenger, Hymn Books, Observers, and Christian Registers, from Mrs. G. Wheelock.

Tracts for the West, from Cyrus Butterfield of Tyngsboro.

A bundle of Tracts, from Mr. Withington of Bridgewater.

Tracts from Rev. Seth Alden.

Tracts from Mrs. S. Crosby.

Two packages of Tracts and some Hymn Books, from an unknown hand.

Twelve Vols. Tracts, Numbers of Christian Disciple, Examiner, Scriptural Interpreter, and Pamphlets, from Mrs. Henry Bass of Boston.

Six bundles of Tracts and Pamphlets for Rev. Mr. Conant, from friends in Roxbury.

One bundle of Tracts &c., for Mr. Chas. Patten of Geneva, Ill., from friends in Roxbury.

WORCESTER COUNTY SUNDAY SCHOOL SOCIETY.

The business meeting of this Society will be held at the meeting house in Lancaster, on Tuesday, the 14th inst, at 11 o'clock, A. M. The public services will commence at 1 P. M. C. PALFREY, *Secretary.*

N. B. The ministerial Association will meet at Harvard on the afternoon of the same day.

THE WORCESTER ASSOCIATION.

Will meet in Harvard on Tuesday, 14th inst, at 5 1-2 o'clock, P. M.

A. H. M. *Scribe,*

WORCESTER WEST ASSOCIATION.

This Association will meet at the house of the subscriber in Hubbardston on Monday, June 20th, at 5 o'clock, P. M. Public services to commence the next day at half past 10. CLAUDIUS BRADFORD, *Scribe.*

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet at Warwick, on Monday, June 13. Public Services will be at 10 1-2 o'clock on Tuesday morning. *By order of the Scribe.*

GENERAL INTELLIGENCE.

Freaks of Railroad Transportation.—Under this head the Boston Traveller informs us that three thousand wild pigeons arrived recently in this city, alive, over the Western railroad. In the same connexion the Traveller gives us the following article.

We understand that the Western rail road is about preparing refrigerator cars, in which fresh beef, pork, veal, poultry, pigeons, venison, wild game and other fresh meat can, by a moderate quantity of ice, be kept in perfect order in the heat of summer; and in which (in winter) they can be kept from freezing—thereby, in either case, adding much to the value of the article when carried to market.

These refrigerator cars will be used, for the like advantageous purpose, to carry eggs, butter, lard, fresh fish, oysters, lobsters, vegetables, cheese, lemons, oranges, strawberries, and all berries, and fruits and roots,—being a mode of transportation of great value for nice delicacies which bear a good price.

We also learn that it is contemplated that these refrigerator cars shall go with the passenger trains, in twelve hours through from Albany to Boston; and shall be placed between the tender and the passenger cars, giving additional security to the passengers, in case of accident.

If our Michigan and Ohio friends will put in refrigerator cars, the fresh meet and the wild game they intend for this market, they can send cars to Buffalo, on the lakes; and from Buffalo to Greenbush, partly by rail road and partly by canal, or wholly by the Erie canal. Then from Greenbush it can come from Boston quickly and in perfect order, the moment the system now proposed is perfected. In like way, a chowder of fresh Massachusetts cod fish, will readily be obtained at Chicago.

It may be asked, 'what is a refrigerator car?' It is simply a common car, with a hole at the bottom, which you can stop by a sponge that sponge allowing the water to drop down, while it impedes the air coming up into the car. Then, you have four inches of powdered charcoal on the sides and top and bottom of the car, compactly between the two boards which form each of the sides, as well as the top and the bottom.

If it be said that it will be diffienlt to make so large a refrigerator as an eight wheel car will be, we need only reply that the ice-houses at Fresh Pond are, in fact, large refrigerators, and that some of them are large enough to contain 8000 tons of ice, and have kept ice from melting for a whole year, and longer too.

In sending a cargo of ice to Calcutta, we so arrange the hold of the ship as to make it, virtually, a large refrigerator; and we do this so efficiently, that crossing the equator, twice on her passage, and being for a long time in the warm water and under the burning sun between the tropics, she yet wastes the burning sun between the tropics, she yet wastes scarcely any of her cargo. Barrels of apples, kept cool in this refrigerator, arrive in Calcutta, from Boston, in the most perfect order, and command a great price.

Waste of Time in Congress.—The Washington correspondent of the Baltimore Patriot, speaking of Wednesday's proceedings, says:

The House of Representatives have wasted the day most shamefully and to the end of the session. The House met at 11, and adjourned at half past four—five hours and a half, and for two thirds of this time less than a quorum of members were in attendance. The yeas and nays were taken a dozen times, and, even with these, a quorum could not be formed. The scene presented was absolutely disgraceful, and such as should call forth the reprobation of every constituency, every press, and every man in the country. All, it is true, are not to blame, but all have to suffer from the neglect of the majority.

The absence of members from their seats was so conspicuous today, that Mr. Adams proposed a resolution, the effect of which would be to publish the name of every absentee, and to state upon the record whether he was absent on leave or otherwise. The majority would not receive it, and the House broke up in a hurry, like school boys liberated from the school room at the end of their tasks. No school, however, not even that which Hogarth has painted so much to the life, ever presented such a scene as that of the learned Council of the Nation during the whole of yesterday. No member of Congress would have been willing to have recognized any of his constituents in the gallery.

TEXAS.—The following communication being principally of a secular character, is inserted under the secular head:

GALVESTON, FEB. —, 1842.

Messrs. Editors—Four years ago, this month, I landed on this Island, from the Steamer Columbia, from New Orleans. The Steamboat Constitution lying sunk near the shore,—her deck and cabin out of water,—was then the 'Hotel of Galveston;' the cabin supplying the dining hall and lodging rooms for the strangers whom curiosity or interest had led to Texas. Where the wharf and warehouse of McKinney & Williams now are, we landed! but not upon a wharf. The boat took us from the Columbia, lying at anchor, towards the shore, till she grounded. The seamen then took us upon their backs, and waded through to dry land—not dry land indeed—for their was no dry land here then; there had been tremendous rains, and it required 'Texas Boots' to move a step.

Not a full grown building was then on the Island. Four shanties were near the shore, where we landed. The largest was the warehouse of McKinney & Williams, and Custom House combined; the other three were small stores. One mile and a half out on the Island, and near the Gulf shore, the present residence of 'old' Gail Borden was seen rising; and in the lower part of the town, known as 'Saparack,' 'Turner's Hotel' was also building. I said '*old* Gail Borden,' not that Mr Borden was then, or now is 'old,'—for he is not yet forty,—but to give a feature of local phrases, 'old' in Texas being applied to the old or early settlers, where they are respectable and command general influence. Now, 600 buildings, of all descriptions, compose the city and suburbs, extending to the Gulf shore, about two miles from the wharf of McKinney & Williams. And the house where I am now writing is the last of them. A population of nearly 3000 souls are variously employed in the business of a sea port.

As the stranger approaches the harbor, *five* spires are seen towering above the other buildings, as an indication that, at least, every Sabbath day, the citizens of Galveston meet to publicly acknowledge their dependence upon, and their love for an unseen and alwise God. What can more strongly point out to the stranger the true character of its population?—which many of the ungenerous presses of the mother country are constantly branding with every opprobrious epithet. On a Sunday morning you may see the children in clean attire, with smiling faces and books in hand, wending their way to their several Sunday Schools. No New England town presents more of this, and where, Messrs. Editors, I ask, on the continent of America, or in the known world, can you show a town, which has barely seen four birth days,—that before it had a population of 2000 souls,—had commenced the building of *five* churches. I never was in a more orderly town of the same population in my life, and prudence, economy and temperance, seem national characteristics. Menard's wharf and McLean's wharf, as well as McKinney & Williams, are surrounded by vessels and steamboats, landing and taking in cargoes. Menard is an enterprising Canadian, who heard of Texas, and linked his fortunes with the country, ere the blood of Mexico was spilt upon her plains. McLean is the nephew of McKinney, and now commands a company of Rangers at Corpus Christie, to prevent the marauding invasions of the Mexicans.

I am thus particular to show from how small a source *a great commercial city that is to be*, has started. McKinney & Williams were the principal traders in Texas, when the revolution and war with Mexico broke out. They had traded largely, owed large sums in the United States, and the salvation of those debts depended upon the triumph of her cause. After the credit of the Government was exhausted, and they had broke one Agent in New Orleans, who had sent supplies for the army, and after a second Agent was on the verge of bankruptcy,—at the last pinch, the friends of McKinney & Williams stepped forth, with an unsparing hand, and with more of zeal than prudence, sustained the tottering credit of the second Agent; and the entire supplies for the army of Gen. Houston—after the scrip and bonds of Texas were totally discredited—were furnished by the friends of McKinney & Williams! The Senior partner—the Junior in age—was formerly a 'Santa Fee' trader from Missouri, and in one of his expeditions, falling in with the latter, who was the associate of 'Austin,' they formed a Copartnership, which still exists. Thus the Independence of the country was sustained, and the 'lone Star Republic' was preserved by the outpouring of a generous and kindred sympathy—those noble feelings which an alwise Providence has planted in the human breast,—whether for weal or woe,—time only will determine.

Time will disprove the unjust and illiberal denunciations of the American press against Texas! True it is that refugees from justice from the United States have crossed the line, and now populate a portion of Eastern Texas—the population, as yet, is too sparce, and the resources of that section of the country too limited, to prevent it—but, among the population of Eastern Texas, are many as high-minded and noble men, as tread any soil. The cotton planter of the South, as a class, (and I speak from more than twenty years intimate association with them, is not surpassed by any other on the continent of America, for high and noble bearing, or for generous and sympathetic feeling; and were I in distress and needed assistance, to none would I so unreluctantly apply as to the *Cotton Planters of the South.* There are exceptions to all general rules, but individual exceptions form no refutation of general principles. Those refugees, referred to above, are considered out-laws. They cannot come into the heart of Texas, or middle Texas. They really form a colony of the United States—the 'Botany Bay' of the States. Ere long, I trust, Texas will have strength to expel them from her soil, and say to the mother country, take back your refractory and ungoverned children. I say 'mother country,' for the United States is the mother of Texas,—as Great Britain is the mother of the United States,—and be assured, ere five years have rolled around, 'John Bull' (for he is not destitute of selfishness,) will feel as great an affection for the grand-child as the child—the latter being then less of a rival, and her intercourse more profitable than with that of the child. No idea more unjust, ever gained ground, than that so often propagated by the presses of the North, that the inhabitants of Texas are 'rogues and rascals.'—If they are so as a mass, then let my associates ever be with rogues and rascals; for with *such* rogues and rascals, I shall ever delight to associate. To illustrate what I have said, I will mention a scene that occurred at a dinner party where I was present. One of the first topics of conversation was—what new scoundrels from the States have been let loose upon us. An individual who, from his friendship and manners, had gained considerable confidence in the community, was named. A gentleman from the States (after the true character of the culprit had been explained,) asked in derision—when it was remarked he could not remain in Texas—'where can he go to from Texas'—'go to North Carolina,' said a Texian—not that North Carolina was worse than any other State, but that the gentleman who asked the question in derision, was himself from North Carolina.

The Government of Texas is poor,—through misnanagement and a destitution of financial talent—the government securities are depreciated to almost nothing; but Texas has not, *nor ever will take the example of some of the States as her guide.* She will never make 'continental money' of her issues—and though I knew I shall be laughed at for the assertion, that, at a future period, all her obligations will be paid, I only ask the readers of this article to make a memorandum of what I have said, to look upon some ten years hence. You, I know, will be surprised that I should make this communication to a religious paper. But I will tell you why I do so. A lady said to me—'do write something for the Register,'—'the people of Boston have such an erroneous idea of Texas, I want to have them undeceived,' and this is the reason why such a communication is addressed to the 'Christian Register.'

Another lady, who visited Boston the last summer, said to me, 'What a horrid idea the Bostonians have of Texas; on no other subject have I ever known them censurable for so much ignorance, for ignorant they are not on most subjects—but though a commercial people, they are entirely ignorant of Texas. My friends, from whom I parted when I went to Alabama, exclaimed when I met them—"Is it possible you have gone to Texas?" and, in fact, they accosted me as if I had left the haunts of civilization, and now resided among Hotentots and savages.' 'I had occasion to employ a Lawyer of distinction to attend to some business for me, and when he expressed his astonishment that I should have gone to such a country,—which he also regarded as the country of barbarians,—I drew from my bag a letter from my neighbor Mrs. S——, and showed him—the writer of that letter, said I, is among our uncivilized associates.' The lady in question was from Richmond, Va. But I have committed myself so far, that the lady must speak for herself, which she is abundantly able to do, unless the timidity of her sex may prevent. My motive in writing this is to promote the cause of Justice. I would not intentionally even shadow too strongly. If I know my own heart, whether Texas *rise* or *fall*, my prayer and purpose shall be, that that highest virtue which Providence has implanted in the human breast,—an unpartial love of right and justice,—sh all govern every expression; and that every line and every word be stamped with the indelible seal of TRUTH.

From England.—By the Great Western, at New York, Liverpool papers of 21st of May are received. She had a short passage of only 14 days.

Parliament reassembled on the 19th after the Whitesuntide recess. Lord Brougham's bill to prevent bribery and corruption in elections was read the first time in the House of Commons.

The Morning Herald says that Ashbel Smith, Esq. Charged' Affaires of Texas, was presented by Mr. Everett, the American Minister, to Lord Aberdeen, at the Foreign Office.

The funeral of Count La Cases, the devoted friend and adherent of Napoleon, was celebrated at Passy, near Paris, May 18.

Two pamphlets on the subject of the Right of Search are noticed by the Times—one entitled the Case of the Creole, by Robert Phillimore, and the other a Reply to an American's Examination of the Right of Search, by an Englishman.

Repudiation.—The London Morning Chronicle has this paragraph in reference to late accounts from America.

It is gratifying to be able to state, upon good authority, that the tone of public feeling in regard to the maintenance of State faith is of the most satisfactory character throughout Massachusetts, New York, Virginia, and South Carolina. Throughout these important States the doctrine of 'repudiation' is denounced, in appropriate language, as a national disgrace, and the proceedings in Mississippi, Indiana, and Illinois are held up to merited scorn and contempt.

We expect that the general voice of their fellow citizens in the States we have enumerated will be the means of inducing the delinquent Legislatures to abandon their errors, and teach them the truth of the adage, that 'honesty is the best policy.'

If the people of England be once satisfied that the U. States are determined to adhere to that policy, and to submit to taxation in order to raise the funds necessary to pay the interest on their subsisting engagements, the aversion with which every thing in the shape of American state stocks is now looked at in the European money market may gradually diminish.

The Americans must rest assured that fulfilment of existing contracts is an essential preliminary towards new negotiations.

The four States named in the Morning Chronicle are probably the only ones in which notice of the general state of feeling in regard to State Faith had reached the English Editor. Had he opportunity to know the feelings of the mass of the population in most of the other States he would find that the abhorrence of repudiation is almost universal. It is, indeed, too monstrous a doctrine to find countenance except with a few reckless and unprincipled leaders of the populace, in some of the new States, whose the moral, reflecting, and well principled part of the population are as yet two scattered to act in concert. A few years more will place this part of the population in power. And will bring a most withering rebuke on those who have so degraded themselves and their country by advocating the such consummate knavery in high places.

MARRIAGES.

In this city, Mr James Roy to Miss Martha Alexander; Mr David Leavitt to Miss Martha A. Davis.

In this city, Mr. Isaac Sprague of Medford, to Miss Sarah D. Langley, of Boston.

On Wednesday morning, June 8, at the Central Church, by Rev. Mr. Rogers, J. Warren Williams, of the house of E. Williams & Co, to Almira, daughter of Larra Crane, Esq.

In Marblehead, 7th inst, Dr. Thomas S. Blood, of Fitchburg, to Miss Anna W. eldest daughter of Dr Calvin Briggs, of M.

In Philadelphia, 4th inst, Mr Oakes Augier, of Belfast, Me. to Miss Helen McLeod, daughter of S. L. Mitchell, Esq. of New York.

In Hudson, N. Y. 2d inst. by Rev P Teller Babbit, Prof. F. A. Blanchard, of Boston, to Miss Jane M. Barnard, of H.

DEATHS.

In this city, on Friday evening, Mr Benjamin Pike, 57.

In Roxbury, on Sunday, Abby Kane, wife of Enoch Bartlett.

In Cambridge, 1st inst, Daniel Oliver, M. D., L L. D. formerly Professor at Dartmouth College, and late Professor in the Medical College of Ohio, 54.

In Saxonville, 30th ult, Miss Asenath Stone.

In Newport, RI. 29th ult, Maj T. Service, of Wellsburgh, Va. 45.

In Washington, June 4, Mrs Caroline S., wife of Lieut William R. Taylor, and daughter of Gold S. Silliman, Esq, of Brooklyn, L. I., 24.

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as its color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruitating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 34 School street, Boston. j11

A CHRISTIAN FATHER'S PRESENT TO HIS FAMILY—Important and interesting work, embellished with several hundred Fine Engravings, just published and for sale at No. 133 Washington st., Boston, entitled

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SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

DUTY OF THE FREE STATES—Part 2—The Duty of the Free States, part second, by W. E. Channing—also, a fresh supply of part 1—this day published by W. CROSBY & CO, 118 Washington st. j11

NEW TEMPERANCE TALES—My Native Village—Sketches from Real Life; designed to aid the Temperance Cause, 1vol, 18mo—just published; for sale by W. CROSBY & CO, 118 Washington st. j11

MONTHLY MISCELLANY FOR JUNE—This day published, the Monthly Miscellany for June, edited by Rev. B. S. Gannett—Contents—Grounds of Religious Belief; Means of Religious Growth; Memoir of Rev. Daniel B. Parkhurst; The Holy Spirit—A Sermon; Johns's Poems; Follen's Works; Cuba in 1838.

Notices of Recent Publications.—Channing's Duty of the Free States; Furness's Domestic Worship.

Intelligence.—Dudleian Lecture; Resignation of Rev. Professor Ware; Religious Anniversaries; The Collation; American Unitarian Association; Berry Street Conference; Sunday School Society; Meeting for Missionary Purposes; Massachusetts Bible Society; Congregational Charitable Society; American Peace Society; Society for promoting Christian Knowledge, Piety and Charity; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel.

Published by WM. CROSBY & CO., 118 Washington street. j ne 11

BOOKS PER COLUMBIA.—Hook's Sermons on various subjects—Woodsworth's Evangelical Repentance—Plain Sermons by contributors to the Tracts for the Times—Percival's Letter to Dr. Arnold—Pusey's Letter to the Archbishop of Canterbury, on the present crisis of the English Church—The Articles treated on in Tract 90 reconsidered, and their interpretation, by Rev. E. B. Pusey—Parker on the modern treatment of Syphilitic Diseases—Dr. Lane's Compendium of Materia Medica—Key's Practical Treatise on the Venereal Diseases—The Ladies' Fancy Needle work Instructor, by Mrs Bradbee, 2d ed.—Selections from Physicians' Prescriptions, with a Key, 8th ed., much improved.

For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. june 11

HOMŒOPATHY, with particular reference to a lecture by O. W. Holmes, M. D., by A. H. Oakie, M. D. this day published and for sale at TICKNOR'S, corner of Washington and School streets. Also, just published, Homœopathy and its kindred-delusions; two lectures delivered before the Boston Society for the Diffusion of Useful Knowledge, by O. W. Holmes, M. D. june 11

A TREATISE ON THE THEORY AND PRACTICE OF LANDSCAPE GARDENING, adapted to North America; with a view to the improvement of country residences; with remarks on Rural Architecture, illustrated by engravings, by A. J. Downing—for sale at TICKNOR'S, corner of Washington and School streets. june 11

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STETSON'S DISCOURSE.—A Discourse on the state of the Country, delivered in the First Church in Medford, on the Annual Fast, April 7, 1842. By Caleb Stetson; just published and for sale by JAMES MUNROE & CO., 134 Washington street. may 14

LIVERMORE'S COMMENTARY—The Four Gospels, with a commentary, by A. A. Livermore, 2vols,—this day published and for sale by W. CROSBY & CO, 118 Washington st. j4

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COPY, City of Boston.

In School Committee, May 3d, '42, Ordered, that after the close of the present School year, in August next, Tillinghast's Plane Geometry be substituted for Grund's Geometry in the Public Writing Schools, and that the same be allowed to be studied in the Latin Schools. A true copy, attest,

S. F. McCLEARY, Sec'y.

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A lot of land, containing nearly eight acres, situated in Cambridge, Mass. Part of it is bounded south about four rods on the road, leading from the Botanic Garden to the road, leading from Cambridge to Lexington. This part of the lot is bounded west by land of the heirs of the late Joseph Bates. The other, which is the greater part of the lot, is bounded south by land of the said heirs, and west by an open lane, leading from the first mentioned road by the Botanic Garden, to the northwest corner of the lot; east by land of Mr Austin. Part of the lot is more elevated than any other land within the same distance from the College buildings. From it is a very extensive prospect, especially south east and south over Boston and several of the neighbouring towns. It is a beautiful situation for a country seat, and is already furnished with sundry requisites, which gentlemen of taste, who build in the country, procure at great expense of time and money, viz: apple trees, which, although not of the best kinds, would serve for stocks for such varieties as might be desired. Pear trees of the most delicious fruit, the average annual value of the product of which, if the trees had proper care taken of them, and were guarded against depredations, till the pears are ripe, would not be less than twenty dollars. Oak, walnut, and various other forest trees—a natural pond, the water of which never fails in the dryest times. This, if cleared of accumulated vegetable substances, would be of great value, or the circumjacent land, would make a good fish-pond. The greater part of the soil is a deep rich loam. A long pay day will be given, if desired, for the greater part of the price. From the description above given it will be easy to find the lot. For price, inquiry may be made of the subscriber, Milford, N. H., by mail.

SOLOMON K. LIVERMORE.

Milford, N. H., May 28, 1842. 3w

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Visiters in the city are invited to call and examine these works—Descriptive Catalogues furnished gratuitously on application to the Publisher's at 109 Washington street, up stairs.

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May 25th, 1842. 3t may 28

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VALUABLE WORK O

POETRY.

A SPRING-DAY WALK.

BY JAMES ALDRICH.

Adieu, the cities' ceaseless hum,
The haunts of sensual life, adieu!
Green fields, and silent glens! we come,
To spend this bright spring-day with you.

Whether the hills and vales shall gleam
With beauty, is for us to choose;
For leaf and blossom, rock and stream,
Are colored with the spirit's hues.

Here, to the seeking soul, is brought
A nobler view of human fate,
And higher feeling, higher thought,
And glimpses of a higher state.

Through change of time, on sea and shore,
Serenely nature smiles alway;
Yon infinite blue sky bends o'er
Our world, as at the primal day.

The self-renewing earth is moved
With youthful life each circling year;
And flowers that Ceres' daughter loved
At Enna, now are blooming here.

Glad nature will this truth reveal,
That God is ours and we are His;
O friends, my friends! what joy to feel
That he our loving father is!

WHAT I LIKE AND DISLIKE.

BY T. HOOD.

You bid me mention what I like,
And gaily smiling, little guess
How deeply may that question strike
The chords of solemn thankfulness.

I like my friends, my children, wife—
The home they make so bless'd a spot.
I like my fortune—calling—life—
In every thing I like my lot;
And feeling thus, my heart's imbued
With never-ceasing gratitude.

What I dislike, you next demand,
A puzzling query—for in me
Nought that proceeds from nature's hand,
Awakens an antipathy.

But what I like the least are those
Who nourish an unthankful mind,
Quick to discern imagined woes,
To all their real blessings blind;
For that is double want of love,
To man below, and God above.

A SUMMER EVENING MELODY.

[The following beatiful lines, without a signature, we copy from a friend's scrap book—their versification is perfect and combines both music and poetry.]

Go forth! the sky is blue above,
And cool the green sod lies below,
'Tis such an hour as claims for love
The halcyon moments as they flow.

The glow-worm lends her twinkling lamp,
The cricket sings his soothing strain,
And fainter sounds the weary tramp
Of footsteps in the grassy lane.

Go forth! ye pallid sons of care!
Too long your thoughts to earth are given,—
To night sweet music haunts the air,
And fragrant odors breathe of heaven.

MISCELLANEOUS.

PERKINS INSTITUTION AND MASSACHUSETTS ASYLUM FOR THE BLIND.

The Tenth Annual Report of the Trustees of this excellent institution is before us. Its success cannot but be in the highest degree gratifying to the friends of humanity. We are glad that we have room for copious extracts from the Report.

'The visiter who approaches our house, nine-tenths of whose numerous inmates are groping in darkness, feels a melancholy presentiment that sights of suffering, and sounds of sadness, must there await him; but when he has entered, he soon finds that he alone is sad, and that children who sit darkling at their books, or run fearlessly about at their play, are as contented and happy as those whom he left in the enjoyment of sun-light without.'

'Of these, thirty five are beneficiaries from Massachusetts, five from Maine, four from Vermont, three from Connecticut, and five from New Hampshire; five are trustees' beneficiaries, and five only pay their own expenses, in whole or in part. The decrease of numbers will be only temporary, as there are already applications enough to carry the number beyond that of the last year. It is, however, to be regretted, that a greater number of blind do not avail themselves of the advantages of the institution; and it is mainly attributable to three causes: first, want of information respecting the nature and objects of the school; second, the difficulty of conveyance from remote parts of the country; and third, the reluctance of parents to part with a child whose infirmity the more endears it to them, and which, they think, cannot be so well managed by others as by themselves.

That the two first are the principal reasons, will appear from statistical facts. Massachusetts has three hundred blind, of whom thirty-eight, or about one-eighth part, attend this school; but of these, thirty-seven are from the ten eastern counties, and the majority from the towns within a circuit of twenty miles around Boston, while the four western counties send but one.

There are nine hundred and ninety-nine blind persons in New England, according to the last census; which is probably below the real number; but let us call it one thousand; now, if there should be the same proportion of the whole sent to the school, as are sent by Massachusetts, the number would be one hundred and twenty-five.

Again; the deaf mutes of New England are eleven hundred and ninety-four. The institution at Hartford (calculated, like this, for all New England,) is comparatively old: it enjoys a wide spread and well-earned reputation; it receives one hundred and forty pupils, and the number, we believe, is gradually increasing. Should the blind be sent here, in the same proportion as the mutes are there, the number would be about one hundred and twenty.

Without calculating, then, upon other States, it may be safely estimated that the number of pupils sent from New England to this Institution, will, in a few years, average above one hundred.

We have stated that the greatest number of pupils is from the towns about Boston, from which access to the Institution is most easy; but to show the uncertainty of any statistical inferences drawn from a narrow circle of facts, it may be stated that the city, with a population of nearly 100,000, sends only two, and some years but one, while the small town of Andover sends five, and some years six. Essex County seems indeed to be peculiarly the region of blindness; about one third of all our Massachusetts pupils being from there.

We have persevered through the year in the attempt to establish a work department (of which an account was given in the last Report,) where the Blind may support themselves by their own labor; and although it has involved some expense, and will probably involve more, we shall continue it in the confident expectation, that it will receive its due share of public patronage, when it shall be more extensively known. It is intended as a place of employment for those blind persons who have received a course of instruction, and have no means of carrying on business for themselves. It is an important supplementary department to the Institution; and when once firmly established, and regularly supplied with work, it will be of great use to the Blind.

It will be seen that the ordinary annual expenses are about $12,000. Of this the principal item is $6,644 27 cts. for expenses of Steward's Department, which cannot be thought large when it is considered that it includes board, lodging, washing, fuel, &c., for about 70 persons.

The next item is $4,074 87 cts. for salaries, which includes the salary of the Director, the salaries and board of the teachers of music and other branches. If this seem high let it be considered that the instruction is peculiar; that it must be mainly oral, and in small classes; and that good musical instruction is necessarily expensive.

The balance is for repairs, school books, and musical instruments; clothing indigent pupils; medicine; insurance; printing reports, &c.

The only ordinary income that can be safely calculated on is about $3000 from beneficiaries of other States and paying pupils, and $125 75 cts. dividends on stocks. There are no other sources from which income can be expected with any certainty; and from this it will be seen that the Institution is dependent upon the liberality of the State of Massachusetts, not only for the means of effecting any considerable amount of good, but for its very existence. Should the annual appropriation from the State be discontinued, the Institution would be without the means of going on six months; should any part of it be withheld, its operations must be curtailed in the same proportion. In the winter of 1839, '40, its affairs were thoroughly examined by a Committee of the Legislature, with a view of ascertaining whether any diminution of the State appropriation were practicable, or whether any alteration of the manner of granting were advisable. That Committee made a full report, which was adopted, and from which the following is an extract:

'This establishment is no longer a doubtful experiment. From small beginnings, in an obscure street in the city of Boston, with only six poor blind children, destitute of funds, and doubtful of ultimate success, by the munificence of private individuals, and the liberal patronage of the State, under the management of its present able and indefatigable conductor, it has arisen to its present prosperous condition. Humanity, justice, policy and honor alike forbid that this service should be permitted to languish for want of adequate support. Can its expenses be materially lessened? Your committee, so far as they have had opportunity, have inspected the internal arrangements and economical concerns of the Institution, and from other sources have sought information bearing upon this point, and they have deliberately come to the conclusion, that no material diminution *in expenditure can be effected, without effecting* in a corresponding degree the advantage of the pupils.'

This Institution is strictly a State Institution: individuals by giving their time, their talents, or their money, brought it in to existence; but the State adopted, and has supported it; and to Massachusetts is mainly due whatever of honor may accrue from its operations.

The State recognizes the right of all her children to a participation in the common blessings of education; her blind children cannot receive it in common schools; but, by the support which she gives to this Institution, she provides for the instruction of all of those who are of the proper age, be the number more, or less. She appropriates between eight and nine thousand dollars per annum for the benefit of a class of unfortunates, whom God in his providence has thrown upon her charity; and the enlightened and truly Christian statesman will inquire only whether this is judiciously and economically expended, and not grudgingly count the cost per head, and complain that a greater number of dollars and cents are required to solace one misfortune, than are given in relief of another.

Recently, by the spirit and liberality of the American and Massachusetts Bible Societies, a great and important work has been undertaken, and which we hope, by the aid of benevolent Christians, will in time be completed. It will be recollected, that six years ago, the first edition of the New Testament that ever was printed for the blind, in any country, was issued from our press. That edition has been completely exhausted, it having been called for in Europe, and even in the British possessions in India. It was then resolved to attempt to print the whole Bible in a much improved form, and upon stereotype plates. A commencement was made with the New Testament, and it has already been executed in two volumes instead of four, the number of volumes in the former edition, and in the edition subsequently printed at Glasgow. It is decidedly the most beautiful specimen of printing for the blind which has yet appeared. Besides this, the books of Genesis, Exodus, Numbers, and Deuteronomy, the Psalms and Proverbs, have been stereotyped.

For the completion of this great work, and for the multiplication of books for the blind, we would earnestly call for the aid of the benevolent.

After the Bible, there should be printed a series of standard works on science; books that require not one reading merely, but diligent study; books of reference, in short, to which they may turn for knowledge.

And shall they not have them, although they should serve only to cheer a solitary hour, and give a single ray of mental light? Can it be that a portion of our fellow-creatures shall call from out their darkness for mental light, and the community not give it because of the expense, when it can build monuments to battles, and fill its streets with marble porticos, and its houses with every article of luxury? We trust not: we trust that this country will set the example of doing every thing that can possibly be done, to lighten the misfortunes of the blind, whom the providence of a wise God has thrown upon its charge.

We are happy to acknowledge that a liberal Christian of our community, has paid the whole expense of printing the book of Proverbs; and we hope that others, in imitation of his example, may give to the blind the various books composing the Scriptures.

The usual course of study, music, and manual labor, which has been so often detailed in former reports, has been pursued during the past year. Every year, indeed, brings confirmation to the hopes of those who founded this establishment, and although all the blind who go through with a course of instruction, are not able at once to provide for themselves, they are elevated intellectually and morally, and the success of the experiment may be considered as certain.

But while we thus congratulate the friends of this Institution upon its success, and its establishment upon a permanent basis, we rejoice to extend the congratulations to all the friends of the blind and of humanity, upon the general success of the cause throughout our country. In whatever State the subject has been presented to the Legislature and the public, it has been embraced with ardor, and provision immediately made for the instruction of the Blind.

The Director of this Institution has appealed to the Legislatures of nine different States, either to establish schools, or make appropriations of money for the instruction of the blind at other schools, and it may be stated, as a fact creditable to our country, and encouraging to the cause of humanity, that in all those bodies, whose collective numbers amount to about two thousand, only two votes have ever been given against the projects.

When the act incorporating this Institution was passed by the Legislature of Massachusetts in 1829, no provision had been made in this country for the education of the blind. So novel was the whole subject, and so difficult was it to procure information, that more than three years elapsed before the school could be put in operation; yet, since then, others have been established in New York, Pennsylvania, Ohio, Virginia, and lastly, in Kentucky. Besides this, the states of Maine, Vermont, New Hampshire, Connecticut, New Jersey, Maryland, South Carolina, and Lousiana, have made provision for sending some of their blind for instruction at the public expense, to other States. Thus in nine years from the first introduction of the system, it has been adopted by more than half of the States of the Union; nor will the others be long behind.

For this gratifying success we would not only congratulate the blind and their friends, but the communities where it has been obtained; for they will find that 'it is more blessed to give than to receive.' If it be true that a single vicious establishment tends to taint the whole moral atmosphere of a community, it is as true that a single benevolent or charitable one, tends to purify it: vice is contagious, but so is virtue; and a school for the blind, calling into exercise, as it so strongly does, all the kindly and benevolent feelings of its neighbors and visitors, thereby increases and strengthens them. Not for the blind alone, then, but for the sake of the community, and for the cause of humanity, we ardently long to see schools for their education multiplied, and scattered over our wide country, until every blind child may have easy access to them, and the sacred obligation of society be fully discharged.

That it is a social obligation, every reflecting person must admit: blindness is prevalent in all ages, and in all countries; and unless some great change takes place in the physical condition of the race, it will always prevail. It is a condition then of social existence; and if society admits the claim of any of the rising generation to education, most of all will it admit that of the young blind.

But the obligation, like others, is mutual; society will educate the blind, and the blind must return the obligation to society by becoming, as far as possible, useful members of the body social. A new era in the history of the blind is commencing in this country; already the different schools are beginning to send out many more; and to these we would address a word of friendly council.

'You belong to a class who have hitherto been objects of mere pity; since the day when Bartimeus sat and cried, Jesus of Nazareth have mercy on me, down to this age, the place of the blind man has been the way-side; his attitude has been that of a beggar. Even in those countries where mendicity has been forbidden, and beggars are routed by the police, the poor blind man has been respected, and still extends his hands for alms by the city gates, or at the church portals. But not those alone who wear the garb, and assume the attitude of the suppliant, are in fact beggars; the great majority of blind persons are regarded as burdensome upon their friends; they eat the bitter bread of charity all their days, and too often end them in an almshouse. With you it rests to redeem the character of the blind in this country; and we would beseech you to act upon the principles which we are sure are inculcated in other schools as well as in ours. In the first place, be grateful to God for the existence, and the means of enjoyment which He has given you; and hold yourselves responsible to Him for the due improvement of all your talents and opportunities. Seek not charity in any shape; refuse it gratefully, but firmly. Seek for employment, and work diligently at it; consider any occupation that is useful, to be honorable; and be satisfied with an independence, however humble the abode, or frugal the fare. In your social relations always look up; seek the society of the intelligent and the virtuous, for with such your education has entitled you to associate. Respect yourselves, and others will respect you; understand your social rights, and assert them. If you are of the proper age to vote, qualify yourselves, and always exercise the privilege; if you are drawn as a juryman, serve upon the jury; as members of lyceums, as church members, in short, in whatever way you can exercise social and political rights and duties, be sure to do so. Fear not that you may be repelled; you will be met more than half way by every one who has any right to be called a man; you will be recognized as a friend, and an equal; you will become a member of the body social and political; and you will have, not only the reward of self-respect, but the satisfaction of helping to elevate your fellow-blind. You feel within you the proud consciousness that every department of intellectual knowledge is open to you; you know that one of your comrades is successfully competing with the best educated youth at one of the first Universities in the country; you are conscious that in the nobler parts of man's nature, in his moral and religious capacities, you are as richly endowed as any of your fellow-men, it is merely a material organ, a physical attribute that is wanting; and shall this be an obstacle to your intellectual and moral elevation? We trust that every one of you, by your lives and your examples, will answer, *it shall not!* and that in this country, through your means, the blind shall be gathered in from the way-side, and the almshouse, to the bosom of society, and the enjoyment of it choicest privileges.'

Finally, we would close this Report with expressing to the Corporation our confidence in the sound and healthy condition of the Institution; and our belief that it will continue to grow more and more useful to the Blind, as well as ornamental and honorable to the State to which it owes its support.

AN IMPRESSIVE SCENE.

The King of Prussia during his late visit to England to attend to the christening of the young prince, visited Newgate prison in company with the celebrated Mrs. Fry, walking arm in arm. When they had reached one of the female wards, the inmates were all assembled around a table, and at the head of which Mrs. Fry took her seat and explained to His Majesty the circumstances of the prisoner, and the improvement which had been made among them by the introduction of religious services. This prison had long been considered one of the worst in the kingdom, and when some years ago, she first had the privilege, by the courtesy of the magistrates of London to visit this prison, it was unsafe for the Governer, and more so for herself to venture into the female wards. Mrs. Fry then proceeded to read to the prisoners two chapters from a religious work, commenting upon them as she proceeded, with a view to convey to His Majesty an idea of the mode in which she conducted her charitable visitations. Then followed a psalm, which being concluded, Mrs. Fry knelt down, an example which His Majesty instantly followed, and with the most devout attention, listened to a beautiful extemporaneous prayer to which Mrs. Fry gave utterance. The scene at this moment was indeed a strange one; at one view, the beholder witnessed the monarch of a great nation, a portion of the nobles of his realm, the wealth and authorities of the great metropolis of this commercial kingdom approaching with prayer their common Creator, in unison with those whom vice and crime had made the occupants of a prison. —*Christian Watchman.*

NEW BOOKS.—Borrow's Gypsies—This day received by TICKNOR, Agent, corner of Washington and School st. The Zincali; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, late Agent of the British and Foreign Bible Society in Spain—also received as above. The Crisis of Heaven's Love and Earth's Hate, in the trial and crucifixion of the Lord Jesus Christ; by Enoch Mack.

Periodicals for April, already received—The Lady's Book; Graham's Magazine; The Dial. my 21

PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

LIVERMORE'S COMMENTARY.—In press the second volume comprising Mark, Luke, John, will be ready in a few weeks, also a new edition of the first volume comprising Matthew, will be published next week. NO. 134, Washington st. opposite School st. a 16

SEVENTY FIVE CENTS!—A large assortment of Bronze, Fawn and Black Kid Ties, at the low price of seventy-five cents a pair—this day received at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m7

THE CHRISTIAN INHERITANCE, or a collection of the promises of Scripture, under their proper heads, representing the blessings promised, and the duties to which promises are made, by Samuel Clarke, D. D.

Hervey's Meditations and Contemplations, with a sketch of his life, London edition.

Doddridge's Rise and Progress, London edition; Sacred Poetry, consisting of selections from the works of the most admired writers, edited by Rev. H. Stebbing, A. M. Received and for sale by TAPPAN & DENNET, 114 Washington st. m7

FURNESS FAMILY PRAYERS.—Domestic Worship, by W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia, 2d edition—just published and for sale by J. MUNROE & CO, 134 Whshington st. m7

DAILY FOOD—A Pocket Manual for Christians—Being a Promise, and another scriptural portion for every day in the year: together with a verse of a Hymn—With four beautiful steel engravings. The best edition published. A lot in an improved style of binding richly gilt. Also in cheap cloth—$1,50 per dozen. Published and for sale by TAPPAN & DENNET, 114 Washington st a 30

MESSRS. ABBOT'S Series of Reading Books.—Just published by W. CROSBY & CO., new stereotype editions of the following popular Reading Books, prepared by the Author of the Rollo Books, School Boy, Path of Peace, etc.

The Mount Vernon Reader, for Junior Classes—The Mount Vernon Reader for Middle Classes—the Mount, Vernon Reader for Senior Classes. These books are prepared with special reference to their moral influence on the hearts and lives of the Young.

Of their excellence the publishers have received the strongest testimonials from those who have examined and used them. They are extensively used in the schools of Boston and vicinity, and in many other parts of the country. Teachers and School Committees are invited to send for copies for examination.

j4 118 Washington st.

NEW BOOKS for Sunday School Libraries.—Persevere and you must succeed, or the history of Mary Smith—Capt. Hudson, stories for children—Cousin Lucy among the mountains, by Abbot—do. on the Sea Shore, by Abbot—Masterman Ready, part 2d—Biographical stories for children, by Hawthorne—Crofton Boys, by Miss Martineau, &c—for sale by W. CROSBY & CO, 118 Washington st. j4

CRITICAL ESSAYS ON SPECULATIVE PHILOSOPHY—Critical Essays on a few subjects connected with the history and present condition of Speculative Philosophy, by Francis Bowen, A. M., 12mo.

The official and other papers of late Major General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs Hamilton.

Lectures on Divinity, by the late George Hill, D. D., Principal of St. Mary's College, St. Andrews, edited from his manuscript, by his son, Rev. Alexander Hill, 8vo.

D'Aubigne's History of the Reformation in Switzerland, 3vols. 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

ROBINSON'S BIBLE DICTIONARY—For the use of Schools and Young Persons, by Edward Robinson, D. D., illustrated with maps and engravings on wood, 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

THE AFFAIRS OF RHODE ISLAND.—Just published, a Discourse by President Wayland, of Brown University, on the affairs of Rhode Island—for sale by TICKNOR, 135 Washington st.—price, 12 1-2 cents. j4

THE BAPTISMAL QUESTION.—Just published and for sale at TICKNOR'S, corner of Washington and School streets. A Review of Rev. Messrs. Cooke and Towne's Hints to an Inquirer on the Subject of Baptism. By William Hague, Pastor of Federal Street Baptist Church. Also, as above, Towne's Hints and Winslow's Sermon. june 4

CHANNING'S WORKS—The Works of William E. Channing, D. D. in 5 vols—first complete American edition, with an introduction. For sale by CROCKER & RUGGLES, 107 Washington st. m21

DEPOSITORY FOR SABBATH SCHOOL BOOKS—WM. CROSBY & CO, 118 Washington st., have for sale an extensive collection of Books suitable for Sunday Schools and Juvenile Libraries. In addition to those which they have previously offered for sale, they are now prepared to supply all that have been issued during the past year:

The following list comprises a part of their assortment:

The Sunday School Present; the Christmas Eve; Juvenile Dramas, verses and stories.

Biographical Stories, by Hawthorne; Daughters of England.

The Crofton Boy, by Harriet Martineau; the Peasant and Prince, by Harriet Martineau; the Settlers at Home, do; Norway and Norwegians, do.

Family Secrets, by Mrs. Ellis; Jonesville Hall, by Mrs Ellis; Jessie Graham; Early Friendships.

Wealth and Worth; Words in a Sunday School; Paul Preston's Gymnasium; the Child's Gem; the Child's Token; Mrs. Marcet's Stories.

Rollo Code of Morals; Irving's Memoir of Margaret Davidson; Miss Sedgwick's do of Lucretia Davidson; Julian, or scenes in Judea, by Wm. Ware; Ware's Inquiry.

Gems from Travellers; Voice to Youth; Eastern Antiquities.

Man a Soul, by A. B. Muzzey; Moral and Spiritual Culture; Cousin Lucy at Play; do at Study; do Stories; do Conversations.

Jonas on a Farm in Winter; do do in Summer.

Rollo Philosophy, 2vols; Which is the Wiser, by Mary Howitt; Poplar Grove; Grace and Clara.

Florence Arnott; Discontented Robins; Mrs Hofland's Tales; the Youth's Keepsake; the Annualette.

Tales, by Mrs. Lee, Old Oak Tree; Spring and Summer; Autumn and Winter; Fresh Flowers; Selections from Fenelon; Looking Glass for the Mind. Mary Howitt's Works; Frank Hearty, the country boy; Bible Quadrupeds, &c. &c.

Manuals for Sabbath Schools.

Allen's Questions, first, second and third parts; Peabody's First Book for Sunday Schools; Peabody's Sunday School Hymn Book.

Walker's Service Book; Abstract of Geneva Catechism; Worcester Catechism; Channing's do; Carpenter's do.

Bible Biography; Scripture Truths; Sunday School Lessons; Fox's Sunday School Prayer Book—Fox's Ministry of Christ, &c. &c.

W. C. & CO. pay particular attention to furnishing Sabbath School Libraries.

Books will be sent for examination whenever desired, and those found unsuitable may be returned or exchanged. Orders from Clergymen and others punctually attended to. a30

SUNDAY SCHOOL DEPOSITORY—Depository for Sunday School Libraries, Manuals, &c. Just received a large and excellent assortment of Sunday School Books, at the old Sunday School Depository, kept by Benj. H. Greene, 124 Washington st. There may also be found all the principal Manuals used in our Sunday Schools, most of which are published as above. The following list comprises but a few of the variety that may be found there. Orders from the city or country will meet with prompt attention, and a generous credit will be given if wished.

A Gift from my teachers; Pathway of the Savior; My Guiding Star; Sacred Allegories; Words in a sunday school. These comprise the sunday school Library as far as published.

Grace and Clara; Blind Alice; Jessie Graham; Florence Arnott; Sunday School Present.

Christmas Eve; Useful and Happy; Simple Stories—Amendment; Reminiscences of a ruined Generation; Orphan Boy.

Mrs. Barbauld's Lessons; Childs Book of the Ocean; the Young Observers.

Julian, or scenes in Judea; the Child's Friend; Austin's Voice to Youth.

Jonas on a Farm, summer; Jonas on a Farm winter; Jonas a Judge; Jonas Stories.

Cousin Lucy at Play; Cousin Lucy at Study; Cous in Lucy's Stories; Cousin Lucy's Conversations.

Howitt's Books, 7vols; Family Stories; Rollo Books, 10 vols; Rollo's Philosophy, 2vols.

Biographical Stories, Hawthorne; Grandfather's Chair; Liberty Tree; Youth's Sketch Book; Means and Ends; Things by right names.

Memoir Jas. Jackson, Jr; Merry's Moral Tales; Willey, the Wanderer; Young Rover.

True stories; Facts not Fables; Scenes in Nature; Historic Tales for Youth; Sketch Book; Integrity.

Susan Ellmaker; Poetry of the Seasons; the Casket of Gems; Parly's Bible stories; the Evergreen; the Little Child's Book, &c.

Manuals.

Allen's Questions part 1, new edition.
Do. do part 2.
Do. do part 3.
Teachers and Scholars' Text Book, on Sunday school Lessons, comprising a great variety of subjects for conversation. A new and valuable book.
The Worcester Catechism.
Channing's do.
Carpenter's do.
Geneva Catechism.
Walker's Service Book, containing Hymns and Prayers.

B. H. GREENE, 124 Washington, corner of Water street. m 7

NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and Vestings, and all other articles usually found in a Merchant Tailors establishment.

The above stock is fresh, and of the most desirable styles. All garments sold for prices, and made in a manner, that shall not be surpassed for cheapness and goodness by any other establishment in the city.—Friends and the public are invited to call. 3m a23

BOOKS—Selections from the writings of Fenelon, by Mrs Follen; selections from the works of Jeremy Taylor; Eutopia, or History of King Richard 3d, by Sir Thos. More; Feltham's Resolves, divine moral and political; Latimer's Select Sermons; Ware's Discourses; Ware's Hints on Extemporaneous Preaching; Watson's Apology for the Bible; Meditations for the afflicted and sick; Nature and design of a Christian Church, by late Rev. Jos. Lothrop, D. D., with remarks on the Lords Supper by another hand; Luther and his times; Cranmer and his times; Tucker's Light of Nature; Paley's works complete; Moral and Spiritual Culture; by Rev. R. C. Waterston; Biblical Dialogues, in 2vols, by Susanah Rawson; Krummacher's Parables; Butler's Analogy—Combe on the Constitution of Man—Livermore's Commentary; Wilberforce's Correspondence. For sale at SIMPKINS'S, 21 Tremont Row. m21

FOR SUNDAY SCHOOLS—Channing's Catechism—the Worcester Association Catechism—Bible Biography, in the form of Questions, with references to Scripture for answers—Allen's Questions, 3 parts—Gaulladet's Childs Book on the Soul; Gaulladet's Class Book of Natural Theology—Outlines of Scripture Geography, with an Atlas, by J. E. Worcester—Farley's Bible Geography; Hildreth's Lives of the Apostles—Cummings Questions on the New Testament—also, the Chapel Hymn Book—for sale at SIMPKINS'S, 21 Tremont Row. m7

CHURCH LAMPS, COMMUNION WARE, &c.—The subscribers offer for sale a complete assortment of Lamps, suitable for lighting Churches, Halls, Houses and Stores—including the new Solar and Hydrostatic, which are the best and cheapest Lamps now in use.

Plated and Britannia Communion Ware, in all its varieties. Also, a large assortment of Gold and Silver Watches, Chains and Keys, Silver Plated and Britannia Ware, Clocks, Tea Trays, Table Cutlery, Military Goods, and a great variety of fancy articles, suitable for presents, &c. For sale on favorable terms by HARRIS STANWOOD & CO,
a30 29 Tremont Row, Boston.

NEW BOOKS.—Sketches of Foreign Travel and Life at Sea, including a cruise on board a man of war, as also a visit to Spain, Portugal, the South of France, Italy, Sicily, Malta, the Indian Islands, Continental Greece, Liberia and Brazil; and treatise on the Navy of the United States; by Rev Charles Rockwell, late of U S Navy; 2 vols.

Tecumseh, or The West Thirty Years Since; by George H Colton.

A Voice to Youth, addressed to Young Men and Ladies; by Rev J M Austin.

Just received by W. CROSBY & CO, 118 Washington st. a23

EASY LESSONS IN PERSPECTIVE.—Including instructions for sketching from nature.

It is the object of this book to explain the elements of Perspective, together with the art of sketching from nature, in a familiar manner, so as to render them intelligible to the young, and those not skilled in mathematics and geometry. It is believed that any one having a competent skill in drawing, may gain from this book all the knowledge requisite to sketch from nature correctly. For sale by S. G. SIMPKINS, 21 Tremont Row. a 16

MONTHLY MISCELLANY of Religion and Letters, for May—Contents—the Opening of the Seals—'Mere Morality' and 'No Religion,' a Sermon by Rev. H. W. Bellows, of New York; Sayings and Doings at Home—Abraham's Meditations—Spheres of Life—an Address spoken at the funeral of the Rev. George Whitney, by Rev. George Putnam; Visit to a Cotton Mill, or illustrations of Life—Notices of recent Deaths—Notices of Books—Intelligence, &c—published by WM. CROSBY & CO, 118 Washington st. m7

NEAL'S HISTORY OF THE PURITANS.—Or the rise, principles, and sufferings of the Protestant Dissenters, to the glorious era of the Revolution, abridged; in 2 volumes, by Edward Parsons; with a life of the author, by Joshua Toulman, D. D. 2nd ed., for sale by J. MUNROE & CO., 134 Washington st. a 30

MEDITATIONS AND ADDRESSES ON PRAYER, by the Rev. Hugh White, A. M., 1st American from 10th Dublin edition.

Owen's Spiritual Mindedness, the Grace and Duty, declared and practically improved, by John Owen, D. D.

Manual of Sacred Interpretation, for the special benefit of Junior Theological Students and the general reader, by Alexander McClelland, Professor in the Theological Seminary, New Brunswick, N. J.

The Moral Influence, dangers and duties connected with great cities, by John Todd.

Krummacher's Parables, translated from the German; Punchard's History of Congregationalism; do view of Congregationalism; Philips Guides to the Doubting, Perplexed, Conscientious, &c.—for sale by TAPPAN & DENNET, 114 Washington st. a16

GOODRICH PICTORIAL GEOGRAPHY—A Pictorial Geography, of the World by S G Goodrich, in 2 vols 8vo, illustrated with several hundred engravings, for sale by W. CROSBY & CO 118 Washington st a 16

NEW TRACT.—The Unitarian Appeal: Three Sermons, illustrative of the claims of Unitarians to the Character of Evangelical Christians, independent of the truth of their peculiar opinions, preached in the Unitarian Church, Washington City, by S. G. Bulfinch, Pastor of that Church. Just published for the A. U. A. by J. MUNROE & CO, 134 Washington st. a 16

WARE'S INQUIRY. An Inquiry into the foundation, Evidence, and Truths of Religion, by Henry Ware, D. D. 2 vols., 12mo, recently published. For sale by W. CROSBY & CO. 118 Wash. st. a 2

RECOLLECTIONS OF THE LAKES, and other Poems—By the author of the Moral of Flowers, and the Spirit of the Woods.

The History of English Poetry, from the close of the eleventh century to the commencement of the 18th century; by Thomas Warton, B. D.—for sale by TICKNOR, Agent, cor. of Washington and
a2 School sts.

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